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Letters from an Old Missionary to his Nephew.

(Continued from p. 20, January number.)

MY DEAR HENRY:

THE near approach of summer reminds me that this is your first experience of hot weather. You passed through the tropics, it is true, on your voyage from home, but a week or two in hot latitudes at sea on a well-found steamer is quite a different thing from residence in an interior station. Most people, after experiencing the damp of the colder climate of England, enjoy seeing the sun and feeling the sunshine during their journey out. I say, climate, by way of courtesy to the old country, for as a matter of fact it has none; it has only samples of weather. This, however, has its advantages, as it enables a native of the British Isles to live and thrive in most parts of the world. May you be no exception to this rule. I covet for you a long and useful life and pray that you may so act as not to die before your time. I have known many to do so and have often wondered how it is that young men who are fairly level-headed in most things are so reckless with the life and health Providence has given them. Broadly speaking, there is no reason why you should not live as long out here as in any other part of the world. Many who have acted in a suicidal way have blamed the climate. A man will eat enough meat during the twenty-four hours for an able-bodied seaman on a Polar expedition and afterward say the climate is bad. Others, again, who feel that now they are in the mission field they must show the reality of their devotion, abstain from food to such a degree as to undermine their health completely; this, too, is attributed to the

climate. In your own case you have come out with a good stock of health ; do your best to maintain it. I know you are fairly strong, because if my memory serves me aright you took a prize in the College sports the year that young Thew Brown was absent through illness. Look on the stock of health you possess as so much capital, not to be squandered but to be added to. I have often noticed that many of the strongest die the soonest after coming to this country, while others who could not get their lives insured, if they tried, go on year after year and do splendid service for God. How is this? In some cases that I have known, men have presumed on their stock of vigour to act like simpletons. I knew one young fellow who smiled serenely with an air of ineffable wisdom when urged to use an umbrella or some covering to shield him from the sun. He said the promise was that the sun should not smite him by day. Need I say that he is now at home with an enfeebled brain? Rumour has it that he is constantly meditating on the text, "If any man prophesy let him prophesy according to the analogy of the faith;" and the passage, "Thou shalt not tempt the Lord thy God as ye tempted Him in Massah." I knew another young man who made it his boast that changes of temperature had no effect on *him*. A drop of twenty degrees in the temperature during one day was to him as a drop in the bucket, and he thought those of us who changed our clothes according to the changes of the weather were well-meaning but weak. The upshot was a severe attack of rheumatic fever, which nearly took him to the better land, and an enfeebled heart as his earthly heritage. During the Conference of 1877 a good brother in the course of a discussion on translation assured us that as soon as the Conference was over he intended to "pitch into Chinese." He did so, neglecting exercise, and in less than a year had to be taken home, out of his mind, in charge of a keeper. Years ago I took a boat journey with a worthy young man who had been out some eighteen months. He weighed about sixteen stone and was blessed with an appetite to which nothing came amiss. We travelled together five or six days, during which time he read and read and read nearly all his waking hours. Feeling perfectly free from the Mosaic law he was not under bondage as to the use of water. Soon after he developed a disease of the liver, his chest gave way and he had to go home to die. As I write a sad

procession passes before me of bright promising young men who have sacrificed the prospect of great usefulness, yea life itself, and all for the lack of a little common sense. I hope you will not bring up the rear and go home in a year or two to swell the ranks of these misguided young men.

I am not a medical man, so do not presume to offer you medical advice. Indeed I think that if you give nature a chance you scarcely need it. You may keep strong and well, with the blessing of God, if you act sensibly. One of the most important things in a hot country—especially if the inhabitants have a genius for dirt—is to keep yourself clean. This may seem a mere platitude, but you will find that it has some value. Have you never met people whose supply of water seems to have failed just at the psychological moment? A daily wash and a brisk rub down will help to keep you healthy in body and in mind; you will take life in at the pores. Clean linen, too, helps to maintain a feeling of self-respect, and it certainly helps to secure the respect of others. I travelled once on the French mail with a Romish priest. He was a native of Ireland and assured us that that was the only land where the people had any religion. He naturally laid claim to apostolic succession, but so far as I could see, his collar was the only thing that could make good the claim. He had but one, which he wore from Marseilles to Aden during the fizzing month of August. I had no opportunity of examining its structure, but I think it must have had a slot along its lower edge and worked round on a sort of pivot. Like the earth it revolved on its own axis every day, and like the moon it had its phases. When we started it could scarcely be called clean, but it retained traces of its pristine purity. It rotated about half an inch every day till, like a cake not turned, it was black on one side and dough-coloured on the other. We watched it rise and set over the collar of the one thick black coat of clerical cut which the good man wore all through the voyage, and finally saw it set over the side of the ship when its owner transferred himself and his apostolic belongings to the boat bound for Mauritius. Need I add that very few felt any attraction to the wearer, especially as water seemed to be his pet aversion? Cleanliness, according to the old law, is next to godliness, but under the old dispensation it *was* godliness. And we should do better under the Gospel than the ancients did under the law.

And then a word as to exercise. While on the one hand, you do not want to make a god of it, you cannot altogether afford to neglect it. No doubt you have felt the fascination of Chinese characters. Like Kuropatkin with the Japs, they lure you on. But you will master them more quickly and thoroughly if you leave them alone at the proper time and take needful exercise. If you neglect yourself you most likely will suffer from indigestion and congested liver. And if these two come to stay you will soon be afflicted with doubts on all sorts of questions. Many young men delude themselves about their doubts. They suppose they all arise from deep thought and independent mental power. As a matter of fact a Livingstone Rouser would clear half of them away. A stomach out of order will sometimes make it well nigh impossible for you to read your title clear to mansions in the skies, and a disordered liver may cause you to wonder whether you will ever pass the portals of the new Jerusalem. When any part of us is exhausted we are apt to see the darkest side of everything. Elijah was simply overdone when he requested for himself that he might die. God recognized this and first fed him and put him to sleep before He spoke to him in the still small voice. It was after Peter had had his breakfast that the Lord asked him, "Lovest thou me?" Study hard while you are at it, and then discharge your mind of it and take such exercise as is needful. In this way you will keep a sound mind in a sound body. There is no necessary connection between holiness and ill-health. The popular mind nearly always associates holiness with bone. A divine with high cheek bones and lantern jaws is generally looked on as a veritable saint, while a man who weighs about 200 lbs., and is genial withal, is commonly regarded as being not only carnal but also of low attainments in holiness. If you let yourself go you will, no doubt, be called '*dear Henry*,' and you will, like a wedding cake, be coated with sugar outside but be unsatisfactory underneath.

On the other hand, do not take too much care of yourself. It is quite possible to be so fussy about yourself as to suppose that every little ache or pain is a messenger to announce your speedy dissolution. Do not deceive yourself; it is not so easy to die as it seems. I have tried it often, but like those mentioned in Revelation have found death to flee from me. I think you mentioned in one of your letters that your great aunt had given you the homœopathic *vade mecum* and that

you found it a perfect treasure. It is pleasant to know that you value it, but I would suggest that you do not read it too much. Remember the man who studied a medical book till he fancied he had every disease mentioned in it—Housemaid's Knee alone excepted. Do not suppose that every time your pulse quickens it necessarily means heart disease. Have you never noticed that the pulse quickens when mail brings you letters beginning "My dearest?" While speaking of letters may I venture to suggest that you do not attach undue importance to a good deal of the advice contained in them? When after the tender opening of certain letters you find, "Am sending you by this mail two more boxes of Pale Pills for Pink People; be sure and take them for my sake. Kutnow's Powders reached you safely I hope; I sent them with some Cureall two mails ago," etc.—do not take too much notice of these things. The writer meant well, but imagination is apt to picture all sorts of impossible situations in regard to those we love.

If you feel out of sorts, *work it off*. Dickens speaks of a good woman who died for want of making an effort. There is much in the remark. Slight ailments will pass away if you address yourself to your daily duties. It is possible to coddle yourself into a state of invalidism. Perhaps you notice when you do your hair in the morning that your face is pale. Be not alarmed. You may have been breathing bad air all night which will fully account for it. Or it may be that your face is but "sicklied o'er with the pale cast of thought." Your expanse of forehead is apt to heighten the effect. Your mother used to say that your broad brow betokened great gifts and hidings of vast intellectual power. The doctor shook his head and said he was afraid it indicated water on the brain, but this your mother would never allow. In support of her contention she used to say that you reminded her of your dear grandfather, who was quite a poet in his way. She said he was after Milton, but I think she had forgotten the mileage. She was fond of quoting one of his poems, of which I fear I only remember the opening and closing lines. The first line read, "As I lay on my bed at midnight;" the last, which was to rhyme with the word 'love,' ran, "The fountain of my singing is deep in heaven above." I merely mention this in passing to show that anything you may notice in the way of a pale face, may indicate the posses-

sion of a poetic gift. We rarely associate poetry or divinity with a red-cheeked person. Cowper, you may remember, sang long ago,

“ Oh why were farmers made so coarse,
Or clergy made so fine ?
A kick that scarce would move a horse,
May kill a sound divine.”

Even if you should get sick (and people do this all over the world) do not give up. I know one of the most successful missionaries in China who laboured on for more than twenty years while suffering from a most distressing malady.

Above all beware of deceiving yourself with pet phrases about health. A very common one in use is “run down.” It is difficult to say where it originated, but it suggests a Dutch clock. No doubt it describes with sufficient accuracy a certain physical condition, but if it is used frequently enough it is apt to make the one who uses it believe he is in that condition. When used by the venerable Dr. Grey or the Rev. Whitehead, D.D., it has a certain fitness, seeing they were here before you were born. But it has an odd sound when used by one who arrived last year, and would almost appear then to indicate a morbid condition of mind instead of a weak condition of body. An individual of this order is an interesting object of study when seen at a health resort on the tennis lawn or at afternoon tea. He shines perhaps brightest, however, when speaking to a resolution, or combating a petition. You perhaps know the instance of the petition of 高大膽 of 滄縣 in the 平原 prefecture. The petition of this good brother showed him to be one of the smallest and most insignificant members of the human race. But as the sun flower follows the sun, so his thoughts followed the foreign pastors. He thirsted for them. This was specially true in the hot season when they, following the example of the Lord and His elect apostles, went up into the mountain to pray. He, as a firm and humble believer in the doctrine of election, wondered if it would be at all possible to follow so good an example. His wife and three children were martyrs to fever and ague, and during the wet season he too suffered from the same trouble. He would be glad to bring them up with him if a little help could be given that he and his might have the privilege of fellowship, and so all would 彼此禱告.

Don't whine. Bear your sickness and trouble like a man. Howl long enough and the fairest prospect will become a howling wilderness. If the heat tries you keep a cool mind and try to enter into the spirit of the proverb 必定自然凉. Gird up the loins of your mind and it will help to stiffen your backbone.

And then a word as to your mental health. Do what in you lies to maintain mental freshness and power. Avoid becoming a locomotive vegetable. Keep up your interest in the affairs of the day and do as Spurgeon used to say: "Read the newspaper to see what God is doing in the world." Maintain the habit of reading. This gives you material for thought and keeps you off the rock of gossip about other people's affairs. Many a good man has made shipwreck here. Try and talk of things, not of your neighbour. Slander and scandal have split up many missionary communities, caused heartburn, sown the seeds of strife, and hindered the work of God. If you are fairly well informed you can bring forward topics of conversation, contribute your quota to the common stock and thus prevent talk becoming vapid and pernicious. "Seasoned with salt", "That which is good to the use of edifying", express the apostolic opinion of what conversation should be.

As to what you read you will of course decide for yourself. One very good canon as to reading is not to read questionable literature—books that leave a nasty taste in the mouth. This is specially true of theological literature. Beware of the writings of theological bye-products. Many of these inculcate doctrines out of harmony with the Scriptures and leave unrest and unbelief behind. Books that help faith are worth their weight in diamonds, but books that are little else than interrogation marks, bound in cloth, are not worth picking up. "Wherefore do ye spend money for that which is not bread?" Always bear in mind that there are epidemics in the theological as well as in the physical world. Small-pox, measles, whooping cough, mumps, scarlet fever, and itch have their counterparts in the church. The last-named disease is perhaps the commonest just now. Paul appears to refer to it in his second letter to Timothy, iv. 3-4. The "fearless" writer on theological subjects is not always the safest guide. The promise is to the man that does fear, that "trembles" at the Word of God. Take, for example, the book "Man or Mosaic," by

Professor Thistledown, of Gosling Seminary. According to this gentleman all the virtues that adorn the lives of many thousands of godly men and women are nothing more than the development of protoplasm. In case you have not seen the book allow me to quote a sentence to give you an idea of its style :—

“The pithecoïd—ophidian base, developing from the mist in the cosmic process, combined with the fortuitous concourse of atomic dust to evolve the ratiocinative biped.” This may not appear very lucid at first sight, but it gives you an idea of the professor's philosophy. Rendered into vulgar speech it means that the professor, after an exhaustive analysis of his own nature, has reached the conclusion that so far as he has developed he is half snake and half monkey. The development of the lamb and the dove is, he thinks, reserved for another age. As to the story of Adam and Eve, he thinks it beneath the assent of his powerful intellect. The publication of this book is said to have produced quite a flutter among the inmates of the seminary.

Now I think you will agree with me that it is wrong to feed the body on garbage, and that it is equally harmful to feed the mind on carrion. The man who fills his stomach with sawdust has neither capacity nor appetite for much else. You may perhaps have heard of the enterprising individual who told a friend that he was about to start a saw mill. “Why?” was the question. “Oh” was the reply, “I am about to produce a new breakfast food.” Save your money and buy good books. “With ashes who would grudge to part when called on angels’ bread to feast.”

But I have yarned on too long and must draw to a close. Let me in conclusion urge upon you the necessity of maintaining your spiritual life. Nourish it well. Let your first concern in the morning be to feed your soul. The command to Moses was “to be ready in the morning . . . and present thyself to Me in the top of the mount . . . neither let the flocks nor herds feed before that mount.” What was good for Moses is good for you and for us all. You will, as a pastor, hear the bleating of the sheep and goats and the lowing of oxen soon enough in the day. Like Isaac you will find, when you go to meditate, that the camels are coming—the duties of the day will come along soon enough. Have system in your devotions; haphazard worship effects little

or nothing for a man's spiritual life. The wood was to be laid in order on the altar. You will find, I think, that a good dose of Bibline every morning will aid you in prayer. We are born thirsty, and a deep draught each morning of the water of life will have a most refreshing effect on you through the day. If you pour water down a dry pump it helps it to work; study of the Bible does the same thing to one's mind and heart. It suggests thought and subjects for prayer and gives variety, liberty, and freshness to supplication. Pay no attention to the advice contained in many books on the devotional life which insist on giving at least five minutes a day to your Bible. It is like urging a runner who has to run ten miles to be sure and practise five yards daily. To slur over a chapter a day as a matter of duty is of little avail. The man that *delights* in the law of the Lord and who meditates in it day and night is the man who keeps fresh all the time and who has prosperity in all his undertakings. If you neglect this you will dry up and will be a dry preacher. Have you not met men who appear to have been born out of due season? They should have been born when the fires of Smithfield were burning, as they are dry enough to burn well and were originally intended for martyrs. The Rev. Touchwood, of Arbour Lane, occurs to me as a case in point. You may have heard of the man who suffered from sleeplessness. All remedies failed, and his case seemed well-nigh hopeless. He was a member of the flock of the Rev. Morpheus, Incumbent of the Chapel-of-Ease, Arid Square, and finally asked his friends to carry him to his accustomed place in church. They did so, and in two minutes he was sound asleep; the habit of a lifetime stood him in good stead in his need. Your ministrations will be equally effective if you neglect your Bible. On the other hand, if you constantly experience its subduing, melting, transforming, and uplifting power, you will be proof against all the assaults of men and devils. You will say to those who assail your faith what Abraham said to his servants: "Tarry ye here with the ass while I go yonder and worship."

Study your Bible from cover to cover. This will keep you from becoming lopsided or from taking up fads and becoming a crank. People discount very liberally most things that are said by a man who is known to have a fad. A man takes up a craze. Nothing must do, but everybody he knows is

pressed to do the same. And the more idiotic it is the more strenuous is he in its advocacy. He finds that others not only will not adopt it, but perhaps express themselves freely and forcibly as to its sanity. The poor fellow at once takes up the martyr tone, calls his hobby "the narrow way" and regards all adverse expressions of opinion as 'persecution'. And as he is usually conscientiously obstinate he sticks to his position and sacrifices his usefulness rather than yield a single point. Like a sulky child on a hobby horse he pouts and mutters and rocks himself to and fro and fondly fancies that in time he will move the world. He speaks of "coming to his own at the end of the day"; probably he will, but it will scarcely be worth coming to.

Stick to your work. Put conscience into it. Cultivate a sense of duty. This has to many ears a "legal" sound, but a recognition of "duty" is a great safeguard to a man. Privilege is but duty informed and inspired by love. You will have dark hours and days when neither sun nor moon will shine; cast out your anchors then and wait for the day. Do not interpret life by its darkest moments. When the temptation comes to throw everything up pay a visit to the shores of the Dead Sea and bring back a little salt from that imperishable pillar there. It will form good flavouring for your porridge next morning. Samson with his eyes out, grinding for the Philistines (usually for a consideration), is not an uncommon sight; look on him and take warning. "Is it a time to receive money and to receive garments and olive-yards?" Let the pilgrim spirit dwell in you. Lot in Sodom seemed to prosper, but he died destitute in a cave, while Abraham who looked for the city that hath foundations was blessed in all things. And when our course is done, it will be no grief to us to look back on a finished life, begun, continued, and ended in the service of Him, who is the author and finisher of our faith.

"What live we but for this—
Into the sour to pour the soul of sweetness,
The stunted growth appear to fair completeness;
Sneers down in smiles, kill hatred with a kiss,
And to the sandy waste bequeath the fame
That the grass grew behind us where we came."

That this may be true of us both is the desire of

YOUR AFFECTIONATE UNCLE.

"Sectarianism and Religious Persecution in China."

BY REV. J. GENÄHR, RHENISH MISSION.

(*Concluded from p. 137, March number.*)

WE come now to the second volume. It gives an historical survey of persecutions, religious wars and rebellions from 1736 to 1775, an endless chain of bloody wars and insurrections, atrocious executions and tortures of innocent men and women, all caused by the intolerance and the dogmatism of the reigning Confucian system. One cannot read this second volume without consenting to what the author says on page 306: "Fanaticism never is clear sighted, but that of Confucianism appears to be totally blind."

In the first Chapter of the second volume (Chapter nine) De Groot provides us with "certain landmarks" by translating sections of the "Sage or Imperial Instructions" (Shing hiun 聖訓) concerning heresy-persecution, which give us a picture of most awful persecution, of tremendous rebellions called forth by heresy-hunting and smothered in streams of blood. The indigenous sects, as well as the followers of Mohammed in China, counted by the millions, and the Catholic missions—all had to suffer severely from the intolerance and craze of persecution exhibited by the Emperors of the great Ts'ing dynasty during the period from 1736-1875. But the learned author is mistaken when he says: "Never has it been pointed out that this hostility was the necessary result of the State-polity with regard to all non-Confucian religions. Even the persecuted missionaries seem not to have been aware of this fact, for their writings generally show that they were wont to ascribe the persecutions simply to Satan's personal hatred against their holy religion" (page 271). Ten years ago the writer of this has already pointed out in a paper which has been printed in the CHINESE RECORDER (March, 1894) that "as long as the out-and-out *politico-religious* constitution of China continues to be founded on its present principles, it must continue to regard Christianity as hostile, anti-national and non-Chinese, and it is now restrained from its prohibition and persecution only by its constant fear of foreign intervention." "Under these circumstances," as I said in the same paper, "Christianity cannot re-

commend itself, for the present at least, to the *politico-religious* point of view of the statesmen of China, even if it were delivered to them in its pristine purity." Furthermore, I expressed the opinion that "likewise as in the case of ancient Rome the most discerning of the Emperors were most fully convinced that Paganism and Christianity in no wise could be reconciled, and that the normal relations between the two powers must be that of war, and war of extermination, so in China the most staunch will be the first to discover that to-day, too, it also means war, which can only end in the overthrow of one or other of the combatants." Here seems to be a want in the otherwise excellent work of Professor De Groot. Not that he has painted the imperial persecutors and their tools blacker than they are; no, their own decrees paint them black enough, as De Groot himself rightly says: "In fact, as black as black can be" (page 275). But we should have liked to see him doing a little more justice to the politico-religious point of view of these Emperors and statesmen, at least with regard to Christianity. To this point of view it remains hidden that Christianity possesses not only powers which are destructive to worldly kingdoms, but also regenerating ones which will revive them. But the time will surely come when in China this reconstructive force of Christianity will be recognized by men gifted with the instinct of true statesmanship, whose counsel will prevail, and then the sect, which is now everywhere—and with the semblance of right—spoken against, will obtain the victory.

Chapters ten and eleven deal with the reign of Kao Tsung (1736-1795) and the persecutions brought about by him. The first period of his reign (1736-1774) was one of persecution, the second (1775-1795) necessarily became one of insurrection and warfare. We hear of a bloody movement amongst the Mohammedans in Kansuh, of a universal persecution of Christians and expulsion of missionaries, of persecution and mutiny of the sect of the "Eight Diagrams" (八卦), of a rebellion in Formosa—all within the short period of twenty years.

The twelfth Chapter gives on thirty pages a good survey of the great rebellion, which towards the close of the eighteenth century, like a devastating whirlwind, visited the western provinces of China. Whosoever reads this Chapter and the two preceding ones attentively, will rather find too little than too much in the following words of the author. He says on p. 378: "Is there in the history of the world a second example of such destruction

of a people by its ruler for the sake of a political theory of fanatic orthodoxy? Verily, the altar of Confucius, on which the Chinese nation is immolated, is the bloodiest ever built." And can we take it amiss if he goes on to say: "And the Powers who never have viewed that altar in this light, who never have known its hideous character, will they persistently keep it standing and save the high-priests, officiating thereat, from being dethroned by their victims?"

Very interesting is the notice we find in this Chapter about Chinese Amazons. A certain commander of the imperial army, named Ming Liang, who had been ordered to crush the rebellion in Shensi and to exterminate the heretics, had to inform the Throne of the fact that "female rebels on horseback" (騎馬女賊), many hundreds strong, accompanied the rebels (p. 361). It goes without saying that all of them were butchered mercilessly. According to official reports the number of butchered rebels reached a total of several hundred thousand, but no figures can possibly be procured of the masses who fell in the Imperial ranks, or perished in the (five) provinces from want, misery and distress.

Chapter thirteen places us at the beginning of the nineteenth century, the period from 1800-1812, and informs us of a persecution of Christians preceded by an Imperial decree of May 28th, 1805. One often hears that the activity of the emissaries of Rome in China of that time had been seriously hampered by their political intrigues. Not a word of that in this long edict. But the simple fact that "they had the audacity secretly to propagate and disseminate their religion and recklessly undertook the printing of books," is branded as "a heinous crime assuredly" (實爲可惡). "Let us remember", the Son of Heaven exclaims in this decree, "that this religion does not profess the worship of any gods, nor the veneration of ancestors of the dead, and therefore overtly opposes the orthodox Tao; so when the natives listen to it and follow it . . . is this anything short of opposition and rebellion?" (此與悖逆何異, p. 399). One cannot help laughing when reading on in the same document that all the Europeans who had not the ability to render astronomical services to the government "were to be sent to the Viceroy of the two Kwang who, as soon as a ship from their country calls at Canton, shall send them back therein to their own land." (其不諳天文者俱著發交兩廣總督俟有該國船隻到粵附便遣令歸國).

We come now to the bloody rebellion of 1813, of which the fourteenth Chapter depicts us a clear picture. "Heretic" and "Rebel" had become more than ever names of the same meaning. Simple membership of a heretic religion (邪教) was punished with deportation and slavery, and pardon existed only for renegades, who in exchange for their conversion placed themselves under official control. Even upon the departed ancestors of the chief rebels the bloodthirsty tyrant vented his wrath, lest their manes should be active and succour their guilty offspring. It appears from the documents in more than one place, so De Groot says, that the violation of graves was the usual practice of high functionaries entrusted with the suppression of rebellion. "The ashes," thus writes one of them, "should be strewn out on the highroad, to be trodden down by cart-horses, in order that the spirit of mischief might evaporate and the human hearts find satisfaction." 當將骨灰散播大道俾馬踐踏以消戾氣而快人心. After all we have read in this Chapter I heartily agree with the author, when he closes this Chapter of sixty pages with the words: "It will be welcome equally to the reader and to ourselves at last to let the curtain drop upon these hellish scenes of Asiatic barbarity."

In Chapter fifteen, which treats of the period from 1813-1820, we hear again of a bloody persecution, from which the Christians as well as the members of Buddhistic sects had to suffer. Again we hear of "foreigners, from Europe, travelling far and wide through many provinces, making neophytes and fanning the fire of error among many of them," and that "this is the acme of lawlessness" (不法已極). The decree from which this passage is taken bears upon a violent persecution in Szech'wen, to which Dufresse, Bishop of Tabraca, fell a victim. He was beheaded in the provincial capital. Almost at the same time Jean de Friora, a French Franciscan missionary, was strangled in the capital of Hu-kwang. Christians who would not renounce their faith were put to death without mercy, or were sent to the cities of Moslems (in Turkestan), "there to wear the cangue in perpetuity" (永遠枷號).

From Chapter sixteen we learn that Sŭen Tsung (宣宗) followed in the footsteps of his father Zen Tsung (仁宗), who died on the 2nd September, 1820. Again we hear of religious persecutions in Chihli, Honan and Shantung, Anhui, Kiangsi and other provinces of the empire. The "audacity of pro-

pagating the religion of the Lord of Heaven and of the misleading of the multitude through the preaching of religious books" is again spoken of in a decree as "a thing which really must be reckoned among the greatest of crimes and the acme of mischief" (實屬罪大惡極, p. 533). Several priests received a martyr's crown. Christians escaped death and banishment only when they were willing to put their feet upon the cross and trample upon it, (*ibid.*). Founders of sects were to be visited with the full rigour of the Law; neither was pardon to be granted to their propagandists and followers who collect money and lead the masses into error. But the simple rustic population, who for the sake of earning happiness allow themselves to be misled—they deserve pity and shall at all times be permitted to cast off their heresies. If they do so, they shall be exempt from punishment, "to bear witness to our love of mankind, which is above the Law" (以示法外之仁, p. 510). "Indeed, a remarkable picture of the true state of affairs drawn by the Imperial pen!" so we say with the author. "Who are they that turn peaceful religionists into rebels? Their leaders? or their persecutors with an unconscionable *yamên*-brood?" (*ib.*), and we conceive better than ever before why this country cannot come to rest, and how China has come to enjoy the sad reputation of being the land of rebellious par excellence.

In Chapter seventeen we are made acquainted with one of the most important epochs in the modern history of China, an epoch of devastation and warfare, known as that of the *Tai-ping* rebellion, which drenched China in blood, brought the dynasty quite near to its fall, and would probably have annihilated it if the arms of the despised Western barbarians had not interfered.

With his usual thoroughness De Groot sifts the question which so naturally arises in our minds. Was the great *Tai-ping* rebellion, too, a religious rebellion similar to that which in the last years of the eighteenth century raged in the western provinces? Was it a revolt of the same nature as that which devastated Formosa in 1786, or which in 1813 converted several districts in three provinces into a desert? He feels little doubt that as soon as Chinese historians supply us with sufficient data about the causes of this insurrection, these questions will be answered in the affirmative. But even without these data he finds himself in the position to show from the Imperial decrees

of the Shing Hiun (聖訓) that religious persecution was, if not the only, at least the main source of it. We must leave it to the reader to look for the proof himself *in loco*. Here it may suffice to point out that with the help of the sources at his disposal the author has arrived at the conclusion, "that the Tai-ping rebellion was a repetition of the religious war which raged half a century previous to it in Hupeh and the four adjacent provinces. Then Siang-yang was the centre of the persecution which provoked the rebellion (page 355); now, in 1853, we see the banners of insurrection again raised in this same department (see Thing-hiun 91, decree of the thirteenth day of the second month)" (page 552).

Other writers, as is known, have traced the rebellion to other sources. But as they found their accounts chiefly on very apocryphal hearsay information, and have no official documents to rely on, De Groot shows himself very sceptical as to their accounts. Of course he does not deny that there is a substratum of truth in all the talk about the Christian character of the Tai-ping movement, but he calls what Mr. Hamberg, a missionary of the Basle Missionary Society, has published in the year 1852 about the "Visions of Hung Sin-ts'üen" and about him being a Christian, a "wild story," speaks of a "Hamberg legend" and thinks "Visions of Hamberg" would be a more appropriate title for that little book. He regrets that men like Meadows and Williams, by allotting to this "mixture of gossip and fancy" a place in their solid works about "The Chinese and their Rebellions" and "Middle Kingdom" have undoubtedly stamped it as reliable in the opinion of many readers (page 553-4).

Be that as it may, so much seems to be true that doubtless the acts of this tragedy, which according to the estimation of Williams and others has cost twenty to fifty millions of lives, and has turned whole districts into deserts, are not yet closed. So much is certain that the Dutch scholar in his chapter devoted to the Tai-ping rebellion has given us something better than feeble suppositions.

The closing Chapter (Chap. 19) deals with the reign of Muh Tsung (1861-1875), who is better known by his temple-name of T'ung Chi. His reign, too, is tainted with the stain of persecution. But as he was only four years when he ascended the throne and occupied it for only fourteen years, the persecutions which took place under his reign must be

laid to the charge of his two mothers, who acted their part as regents with unflagging zeal and energy. One of them, Ts'ze Hi, a concubine of his father's is, as is well known, the Empress-Dowager, who till now holds the reigns of the empire.

The author sees himself compelled to leave his subject here, the *Shing-hiun* of the present *Kwang Hsü* period, which commenced in 1875, having not yet been published. "But we have now," says De Groot, "read in its own State-papers too much about its spirit of intolerance, too much about its bloody work of persecution, too much about its attempts to exterminate religious communities, to regard the suggestion of a sudden turn in its policy, without a sneer of scepticism" (p. 564). The history of the last four decades bears out the author, as we all know, alas! only too well, in what he says. And it is our firm conviction that the Chinese now are but biding their time until, by a turn of the wheel, fortune might put the opportunity and the necessary force into their hands to drive the foreigners, who are objected to now as much as ever, into the sea. The Dowager-Empress may receive the Legation ladies and kiss them and make them presents, but she is no more to be trusted than she was in 1900.

De Groot hopes that by his book he has been fortunate enough to produce something fit to cure a certain class of politicians of the erroneous notion that China is a country of religious tolerance. And if the Powers should have again to consider the question whether they must or must not uphold the Confucian tyrant on his throne against his bloodily persecuted people rising in arms against him and his satraps, the author trusts they will then not soil themselves again, their history and glory, by complicity in the shedding of streams of heretic blood of rebels driven to despair, who, at the bottom, struggle for nothing else but religious liberty.

The long story of China's ferocious cruelty against heretics and Christianity, Professor De Groot tells us in this two volumes is, no doubt, far from gratifying, besides being tedious and painfully monotonous, as he himself is fully aware. But as it affords a firm ground to stand on in the discussion of a problem in the intercourse of foreign powers with China, we recommend it to a careful study by missionaries and all those for whom it has been written.

The Absolute Certainties of Prayer.*

BY REV. W. ARTHUR CORNABY.

THE writers of three of the Gospels quote some exceedingly definite utterances of one man who believed and taught the absolute certainties of prayer. Here is an interesting fact for all readers of the New Testament from whatever standpoint they may regard the man Jesus of Nazareth. For if there is uncertainty upon any one subject of religion, that uncertainty seems to haunt the minds of many with regard to the central item of all religion—prayer.

The Chinese offer prayers on occasion; some of them to the visible idol before them, others, who are more thoughtful, to the spirit of some deceased personage whom they regard as residing in the idol or ancestral tablet. The range of their prayers is usually a material one; they pray for wealth, for sons, for restored health in sickness and for long life generally. On asking them whether they receive answers to their prayers, the general reply is that it is always best to pray, although some idols do not seem to be very efficacious, and some lives seem to be dogged by the adverse forces of ill-luck. But as every Chinese doctor manages to get some friend to write him a testimonial tablet inscribed: "The Wizard Hand brings back the Spring," or some such stock motto, so the meanest shrine of a local deity is pretty sure to display a testimonial tablet inscribed: "Asking brings Certain Response." We of the West, seeing such advertisement tablets, naturally feel assured that if the sick man got better, it must have been in spite of the ignoramus who treated him, and that if the farmer got a good harvest or his wife bore him a son, it had nothing whatever to do with the poorly-painted board displaying the inane features of an impossible deity, contained in the little shrine before which prayer was offered. So that such assurances as may possess the minds of a quarter of the race on the subject of answered prayer, cannot be said to affect the matter at all as regards scientific demonstration. But they may be useful to us, perhaps, in warning us against quoting mere coincidences as answers to prayer, to the befogging of the minds of those who are seeking for definite evidence, and as a warning against too hasty assurances generally. For we can see that while

* An address delivered at the Foreign Y. M. C. A., Shanghai.

the Chinese offer prayers to a wooden image or to dead men, it is quite possible for us, with the name of an omnipotent God upon our lips, to offer up wooden prayers, dead prayers, which ought not to avail any more than the former kind of prayers. If any happy coincidences follow, those coincidences will have no more to do with our dummy prayers than they would have had we worshipped any of the dummy deities of China.

The barest *sine qua non* of anything we may truly call prayer is real supplication offered to a real God.

The Mohammedans offer prayers to a God whom they regard as a Supreme Unit; they eliminate from their minds any unreal deity, even if they may not have the real deity in full focus before their minds. Ask them why they pray, and they will answer in the one word "Custom," or perhaps "A custom binding on all true believers." Ask them whether they are sure of a definite response, and they will probably reply: "Great is Allah! His ways are inscrutable. As Lord we worship Him and as Lord we pray to Him. All things are decreed by His will. We know we ought to pray, and we ask no further questions."

And this is perhaps the attitude of many attendants at Christian places of worship also. In non-conformist churches the topics of prayer are left to the discretion of the minister conducting the service; in the Church of England services they are fixed by venerable custom. But let it be imagined that in any one congregation of either sort the whole of the prayers offered upon a given Sunday were fully answered! What astonishment would fill the minds of that congregation! What a miracle it would seem to many of them! What a notable event it would be in the history of that neighbourhood! If such a thing were to happen in Britain or America it would be a public occurrence of sufficient magnitude to be telegraphed to the ends of the earth and to be translated into all the leading languages of the world. We can imagine the headlines: "Marvellous Religious Developments," "Astonishing Revival Intelligence" and the like.

No, attendants at public worship, many of them, do not expect an answer to the prayers offered there, and few really expect a full answer to the prayers offered there. The general attitude seems to be: "We are not heathens, and we hope we are not ungodly. It is a Christian custom to attend the offering of public prayers and to be present at stated religious services

in general. It is part of our duty, however dull the sermon may be—and many sermons are so dull that we should not tolerate their paucity of thought and feeling if they were newspaper articles on national topics instead of being discourses on the problems of the Kingdom of Heaven. We attend to our duty. To neglect it would be irreligious. We can hardly expect much beyond a comfortable feeling of conscience that we have done our duty, can we?"

Such a state of mind, and it is a fairly general one, does not, of course, prove that prayer is not a good and proper custom, binding upon those who recognise the goodness of God and His claims upon humanity. But it is removed a whole hemisphere from the standpoint of the Son of Man who said, in response to a request for instruction in the art of prayer (Luke xi, 1-10): "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened,"—words which mean, if they mean anything, that *real prayer always has a definite and certain response.*

The fact that the ordinary offering of petitions is generally followed by such indefinite results, has led some to explain the utterance of Jesus by making Him say: "God always answers prayer. He may say 'No' sometimes, but 'No' is an *answer* as much as 'Yes.' " But compare the two utterances and see if they correspond. As a fact Jesus did not say anything about an answer in the sense that we often use the English word. No punning interpretation such as this would bear translating into Greek. His words have to do with receiving what was asked for and finding what was sought. He quotes what to Him was a law of the case and states that law as definitely as any scientific discoverer ever stated a law he had discovered and proved by reiterated experiment. He says most emphatically that what He calls prayer is a certain means of obtaining.

The weight of present-day experience may seem to be against Him, but spite of the general feeling of uncertainty with regard to responses to prayer, it is still quite conceivable that Jesus had well-weighed His words, and that He was absolutely right. Of course if ten thousand adepts at the art of prayer were to tell us that the whole question of response is a most indefinite one—and just one man is reported to have said, centuries ago, that there was no indefiniteness in the case—it would seem on the face of it that either this one man was not

correctly reported, or, if correctly reported, that He allowed a glowing Oriental imagination to lift Him beyond the region of absolute matter-of-fact. But, on the other hand, if Jesus had never uttered these words, we can hardly imagine any early Christian writer inventing them for Him; and if Jesus really uttered these words, it is quite likely that He who prayed as never man prayed was referring to a true art of prayer, in which many who profess to be adepts are the merest amateurs, who have not fulfilled the essentials of the case.

Here is an electrician who says: "Let a circuit of conducting wire be made to include a battery, an electric bell, and an electric push-button; press that button and the bell will certainly ring. Or, let a circuit include a powerful battery, an electric switch, and a spark apparatus in the midst of an explosive charge inserted in a certain rock under water; turn the switch, and the rock will be blown up." Whereupon ten thousand students of electricity in various parts think the experiment worth the trial, but either fail to insulate their wire, or imagine that string will do instead of wire; then, having no definite results to quote, they settle down to the conviction that the electrician was a good man, worthy of all respect, and that the fixing up of uninsulated wires or of string connections is a commendable custom. Such a state of things would be somewhat comical from an electric point of view, would it not? And yet hardly comical as taken to represent the Master's affirmations as to real prayer and His followers' misunderstandings as to the true essentials of that art. He says in effect: "Let a full connection be established between your soul and Omnipotence, by prayer, and results are bound to follow; let a full connection be established between your soul, Omnipotence, and another soul it is desired to bless, and results are bound to follow in this case also." With faulty connections in matters of electricity or prayer, of course the desired results will not be attained; but that in no wise negatives the words of the electrician, or the affirmations of the Christ.

I for one fully believe that in making those affirmations Jesus was as scientific as any scientist, as practical as any mechanician, and as matter-of-fact in His most exalted utterances as the calmest critic of absolute facts has ever been. I believe the laws of prayer to be more definite and irreversible than any of what we call the fixed laws of Nature. The laws

of prayer are never at fault ; it is our practice that is so faulty. We have not because we pray not, or we pray and receive not because we pray amiss—not fulfilling the necessary conditions of the immutable laws of prayer.

Those laws are as simple in their grand essentials as those of any science taught in our elementary schools, and as intricate in their ramifications as those of any science when taken as a whole. And surely in these days of widening knowledge the time will come when they will be tabulated like the laws of the physical sciences, when the art of prayer shall have begun to flourish in Christendom as the mechanical arts based upon modern science are flourishing.

Is it not strange,—the progress of all arts except the art of prayer, the progress of all sciences except that of the essential laws of supplication? Why should all the arts of life and of international communication have reached such a pitch of excellence and the initial art of a Christian soul be in such a backward state, whatever may be the condition of the science of it all? The art must come first, whether the science follows or not. We must “do the will if we would know the doctrine” in its certainty. It is as we pray, really pray, that our doubts dissolve ; and, as we have seen, the One Man who of all others lived the prayer-life, had no doubts whatever on the subject.

But let us study the elementary lesson He once gave in the art of prayer. It is found in the eleventh chapter of Luke's Gospel. His disciples, being struck perhaps with a remarkable glow upon the face of Jesus after He had been praying on a certain occasion, asked to be taught how to pray. John the Baptist, a mighty man of God, had given some lessons to his disciples, and Jesus, a yet mightier man of God, might be expected to give lessons which were still more to the point.

The Master's answer was two-fold. It was like the answer of a father in the old days of archery to a son who asked to be taught how to shoot. The answer of that father would consist in producing the apparatus for shooting and then in telling his son how to use it. “Here is the bow and arrow. Now pull the string with all your might. No mere thrumming of the bow-string will avail anything. You must pull to the utmost of your strength.” It was thus the Master taught the art of prayer, as though He said : “Here are the most suitable

petitions. Now pray them with all the soul-forces you possess." He gave them an ideal collection of specimen petitions and then uttered a parable to show the *intensity* and *persistency* with which they were to be prayed. That set of petitions is more than familiar to all of us. The parable may be recalled to our minds. It was probably based upon an actual incident at Nazareth*—that home of humble poverty, where the bread for the day may have often been earned on the day itself and eaten too. There is nothing in the house to set before a visitor who arrives after dark. And so we find the man who wishes to entertain his friend, stepping out into the unlighted street and knocking at a neighbour's door, not gently tapping as we should do in the West, but banging away with might and main, as residents in the inland towns of China have often heard belated travellers banging,—making themselves a nuisance to all who are not nerveless. This is how the man banged away: with "shameless obstinacy", as the word means which we mildly translate "importunity." Behind the bolted door was a drowsy man who proved to have an obstinate will, and the suppliant continued his shameless banging until he had overcome the resistance of that obstinate will.

Our Lord tells the tale and then says in effect: "If you want to really pray, you must pray like that—with the intensity and persistence which would serve to overcome an obstinate human will." Taking the Lord's prayer as a whole to indicate that our prayers must coincide with God's will, we have in the parable instructions to put forth our own will-force to its fullest extent.

Prayer is thus the putting forth of a man's utmost will-forces in accord with the will of God. It is anything but a mere sacred pastime.† It is more like a siege conducted with the combined will-forces of man and God. It is a persistent onslaught of human will-forces under the generalship of the mighty Will which willed a universe into being and which willed order out of chaos: the Divine will-force behind all the forces of evolution in Nature. Prayer, however earnest, which runs counter to the Divine will, can never hope to overcome

* As Dr. Whyte suggests in a sermon.

† "If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and weariness in prayer, we shall not maintain the spiritual life of our own souls as it ought to be maintained; we shall not sustain our missionaries. . . ." Hudson Taylor.—New York Conference, 1900.

Omnipotence; prayer under the generalship of Omnipotence can never have anything short of a campaign of glorious achievement.

Intensity and persistence are the two great human essentials of true prayer, not because it is ever necessary or possible to make Infinite Love and Wisdom alter His mind, but because there is so much resistance to be overcome in the human nature of ourselves and others. It is we ourselves and our friends who are so often the sleepers within closed doors against which God's highest blessings are pressing. When we pray: "Fill me with Thy Spirit," the praying part of us, however unconsciously, takes its place outside the door in company with the Divine Neighbour who knocks, until the rest of our personality has aroused to make the necessary preparations for that blessed and tremendous change which the reception of the Spirit of absolute Lordship will involve.

In the case of the national games of ancient Greece, the winner of the Olympian races was brought back into his native city through a breach that had been specially made in the city walls. And for anyone to actually receive the Spirit of Omnipotence in all His fullness, may involve intense and persistent preparation of the will, which may be comparable to the tearing down of a city wall. To really pray the highest prayers that we have been taught, will mean that we set ourselves—our will-forces *versus* the sluggishness and obstinacy of human nature—to prepare for tremendous changes within.

And if we find such resistance to be overcome in ourselves, we may readily see that it is likely to be found in many other human lives also. In praying for the conversion of others, we may often have to reckon with a resistance which will be unconquerable, save by the combined will-forces of God and man. But acting through the medium of those sacred human will-forces, the mighty will of God may press so close upon the man that his final refusal to arise and open the door would be a very unlikely contingency. And if we cannot predicate mechanical certainty in all cases of intercessory prayer, we have still the grand motto of the Divine adept at prayer to inspire us: "Despairing of no man." No human being is a mere machine capable of being irresistibly dragged into godliness; but in every prayer which fulfils the conditions of combining the utmost will-forces of the man of prayer with

those of God, there must be, there cannot but be, definite achievement.

Years ago chemists discovered that matter is indestructible; of more recent years physicists have discovered that energy is also indestructible. Like matter it may change its mode of manifestation; like a burnt candle its essential elements may change their form into one not so easily recognisable by the senses, but by no means can it be destroyed. The energy of walking along a path is an obvious form of energy. By the contact of the feet with the pavement that energy becomes translated into heat, which is not so obvious to the senses. We can see, however, by the rapid melting of snow in city streets as compared with its tardy melting on country paths, that the pedestrians along the pavements do put heat into those pavements. The energy is not lost; it may be recognised by suitable tests. The law of conservation of energy is absolute, whether in the natural world, or in the spiritual world, of which the natural world is the working model.

Thus when we pray, really pray, we are bringing an indestructible force to bear upon the situation. If that force does not accomplish all the details we hoped, it will accomplish many others which are as important from the Divine standpoint; *and then* it will go on and on to the end of the world, ay, and on and on after the earth and all the works that are therein have been dissolved,—it will go on and on for ever in its sublime career of blessed achievement. Who does not feel stirred to a lofty ambition to become, above all things else, a man of prayer, when prayer, real prayer, means all this!

We have not been very successful in prayer perhaps, because it has not been what our Lord calls prayer. And sometimes when we have really prayed, for temporal blessings especially, we have been like those who have asked for a penny, with just one definite bronze penny in view. We may or may not have received our penny, but if our prayers were from good and sincere hearts, hearts obedient to the supreme Will, we have received pounds instead of our penny; and by praying more and more in accord with the Divine Will, we may gain by our prayers thousands and millions of pounds, in the long run, for God and humanity. And because we may not always get the exact bronze penny we sought, it does not at all follow that Jesus was not more than true when He

affirmed that "everyone that asketh receiveth." We measure Him so often by our own narrow, mathematical notions of truth, when His truth is broader and vaster than ours, even as the infinite azure is broader and vaster than our little earth-ball.

My brothers! let us ponder over these facts until we rise to action, determined to succeed in prayer when success is within the reach of every one of us. Here we are, too often like poverty-stricken Chinese squatters in their rush-mat huts upon a sort of no-man's land. Someone comes along and says: "Would you like to be rich? Dig the ground and you will be." Many do not believe Him, and others are too lazy to stir. Others set to work, dig up the surface and plant cabbages—which are of course some gain to them. But the wise man meant: "Dig deeply and persistently." And it happens that, almost by accident, one or two dig a little deeper than the rest *to find a gold mine* that would enrich a nation, were it to be fully worked. Then if only they combine their energies, they may be in possession of countless riches.

If we pray, really pray, singly and individually, we may gain riches indeed for ourselves and others; but if we combine our hearts and minds in the sacred yearning of Immortal Love, we may become the means of enrichment to cities and nations and continents. These are days when combines and trusts and syndicates are conspiring to sweep all before them. Why may it not be so in the spiritual world? The Pentecostal circle of old was a syndicate with omnipotence as its capital; and every church was intended to be a great combine on the same lines. Beginning with twos and threes let us make this a definite enterprise,—to win back for the Church its rightful destiny.

In exhorting us to pray, our Lord calls us to the grandest and noblest undertaking of which human lives are capable; to the surest and most remunerative enterprise that is possible for human prowess. We must not fail. We dare not fail, with God as our Father and Christ as our Master. His words are anything but an exaggeration; no human imagination can exaggerate the sublime possibilities of the latent power within us. Let us then, one and all, so unloose our imaginations, and put forth our divinely-granted energies, as to prove to a wondering world the absolute certainties of prayer.

The Coming Again of our Lord Jesus Christ.

BY REV. WALTER S. MOULE.

IN this chequered life of ours what a precious possession is the knowledge of our Lord Jesus Christ. "Come unto Me," Jesus said, "all ye that are weary and heavy laden, and I will give you rest." In the evangelic and apostolic testimony to Him there is rest from every weariness and relief from every heavy burden. To the lost wanderer, He is the way; to the perplexed enquirer, He is the truth; to the bereaved and to dying men, He is the life; to the awakened sinner, He is peace; to him who longs for holiness, He is strength. And then to the Christian soul wearied with the long conflict of this present age, He is *the Coming One*.

The object of this paper is to collect some Scripture testimonies to Jesus as the Coming One. And here at the outset let me make a confession of faith. I believe that Moses wrote of Jesus Christ. I believe that in all the Scriptures of the Old Testament there are things concerning Jesus Christ. I believe that the course of His earthly life was according to these Scriptures, and so directed as to fulfil their predictions. I believe that what has not yet been fulfilled, will in due time be accomplished. And I believe that the books of the New Testament are of equal authority with the Old, and due to the same Divine Author, and refer to the same Person, so that the hope of the old prophets and of the new is one. I believe that the testimony of all these books to Jesus Christ is our sole divine rule of faith, so that what they testify we should believe, and what they omit we cannot declare to have divine authority. Our sole duty in this respect is to hear what they have to say and to accept it. If the testimony is clear, then the conclusion is assured. I do not pause now to restate, however briefly, the ample reasons which exist for this belief. I am sure that a very great many of the readers of the *RECORDER* believe with me that the Bible has been given to us by God to teach us about our Lord Jesus Christ, and that whatever it says to us about Him comes to us with divine authority, and therefore must be true. Let us then collect the testimonies to Jesus as the Coming One for our rest and comfort.

I am strongly inclined to believe what has lately been urged in the *Churchman* magazine, that the right translation of Eve's words in Gen. iv. 1 is, "I have gotten a man,

even Him who is to be", the promised seed of the woman, as she imagined, who was to bruise the serpent's head; and that what is recorded in the days of Enosh is that men then "began to call upon the name of Him who is to be," that is to say, they learned the truth of the deity of Him who was to be, and approached Him in prayer and praise; and that the belief in this truth was kept alive by the repeated manifestations of Jehovah ('He who is to be') in the likeness of a man; and that this is He of whom Job said: "I know that my Redeemer liveth, and in the latter day shall stand upon the earth;" and also that the words of God to Moses were: "I am about to be what I am about to be. Thus shalt thou say unto the children of Israel, I who am He that is to be, hath sent me unto you." This view of a primitive expectation of the Coming One, and of the embodiment of the promise in the name Jehovah, seems to me to throw a flood of light on Psalms and Prophecy, which are shown to have their roots deep in the past history of God's dealings with mankind. Micah's great prediction, to mention one only, seems to shine in clearer light. "Thou, Bethlehem Ephrathah . . . out of thee shall one come forth unto Me that is to be ruler in Israel, whose goings forth are of old, from everlasting." But whatever may be thought of this, the actual result of the writings of the Old Testament was that the Jews were led to expect "Him that should come."

The great controversy between us and the Jews is whether this expectation has been fulfilled. We say and believe that it has been fulfilled in Jesus of Nazareth. He that should come has come, and we do not look for another. Need I stay to mention any of the overwhelming proofs for this assertion? The Son of Man is truly the Christ, the Son of the living God; and the Redeemer's feet have actually stood upon the earth. Born in Bethlehem, of Mary the descendant of David, He lived and died and rose again according to the Scriptures. Picture to yourself, reader, the feelings of that Israelite indeed when Philip broke in upon him with the news, "We have found Him of whom Moses in the law, and the prophets, did write," and when, incredulous at first, he finally exclaimed, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Picture it, and you will realise what those three brief years of the presence of Emmanuel in Judaea and Galilee meant for those few who had eyes to see and ears to hear. But of most it was true that He came to His own, and His own

received Him not; and then He left them, believers and unbelievers alike, and ascended into heaven. But He will come again. Once more He is the Coming One. We, just as much as the Jews did of old, expect Him who is to be. We, just as much as they did, expect a personal Redeemer. May I say that in this matter of expectation the only difference is that we know more clearly *whom* to expect? For just as literally as God became incarnate in Bethlehem of Judaea in fulfilment of Jewish expectation, and as literally as the incarnate God rose from Mount Olivet outside Jerusalem, so literally will the same blessed Person revisit this earth once more.

I venture to say that this is an integral part of the testimony to Jesus. We are bound to believe it, and we are bound to proclaim it. But why should I say 'bound'? No, we rejoice to welcome the good news, we receive it like 'rest to our souls,' we go out with it on our lips. He is coming Himself, He is coming Himself, and then every doubt will be silenced, every cavil answered, every enemy overcome, every division healed, and the world will believe.

This, in brief, is our hope.

Perhaps the central revelation of this truth is in Acts i. 9-11. This is the pre-eminently clear statement of the simple fact. As certain men of Galilee were looking, and when the risen Lord had finished speaking with them, He parted from them, and was taken up into heaven, and a cloud received Him out of their sight, and two angels said to them there as with steadfast gaze they followed His retreating form, "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Round this central revelation gathers many a promise of Old and New Testament, and upon them all it sheds a glorious light. We need not now attempt to spiritualise all the glories foretold, for example, by Isaiah. If our Lord is really to come again to this earth, even Eastern hyperbole may well be *fulfilled*, in the most literal sense of that word—good measure, pressed down, shaken together, and running over, would not be too much to expect of Him when He comes again. He will no doubt carry to their uttermost fulfilment every jot and tittle of the 'oracles of God,' the delay in the fulfilment of which is such a sore perplexity to the Jew, and to the Christian a trial of faith. He will come not to find, but to make 'new heavens and a new earth'. The realisation of this fact, if I may speak from

personal experience, will unseal large tracts of the Bible, which otherwise seem mere poetry and idealism; it will revolutionise our view of life and bring 'rest to our souls.' I think this truth is revealed in that passage of the Acts and elsewhere. I think it is made known for such times as the present, when the healing of the nations is undertaken with such confidence by many, and with practically no reference to the Coming One. Yet He will certainly come in upon all the schemes and politics of men.

Now the Bible is quite full of references to this great event—the coming of the Redeemer. The issues of such a coming must be immense. Very much is predicted in connection with it, and in considering what is foretold we shall be wise to examine carefully the Old Testament prophecies, and to recollect that before our Lord came, their meaning was not so clear as it is to us now. We must not, then, expect to be able to forecast the future accurately. We, like the Jews, have sufficient to awaken expectation, to quicken hope, to test faith, but not to write history before the event. With this caution let us consider briefly one or two points which seem certain.

In the first place the coming again of Jesus Christ *in like manner as He went* must be a crisis, not a process; or it may be a *series* of crises, to each of which the term is applicable. I venture to think myself that there are at least *two* moments of fulfilment of these words—a coming of Christ in like manner as He went, that is, a local transference of His body from where It is now to the neighbourhood of this earth, where He will be met by His saints, risen and transfigured; and a coming of Christ in like manner as He went, to this earth itself, later in time, His public return, if we may so speak. The word *παρουσία* ('presence') is a word of wide signification, embracing sometimes (besides other references) the whole series of events connected with the coming. I think it refers to the whole epoch in Matt. xxiv. 3, James v. 7, 8; to both the moments described above in Matt. xxiv. 27, 37, 39; especially to the rapture of the saints in 1 Cor. xv. 23, five times in the Epistles to the Thessalonians, and in 1 John ii. 28; and especially to the public return in 2 Thess. ii. 8. In 2 Pet. i. 16 it seems to refer to the transfiguration, which was, as I believe, a foreglimpse of the time when the Lord Jesus shall again be seen on this earth in glory. There are other words used, such as *ἐπιφάνεια* ('appearing') used of the incarnation (2 Tim. i. 10), and of the appearance again to believers (2 Tim. iv. 1), and

to the world (1 Tim. vi. 14). Or *φανερῶσθαι* ('to be manifested') also used of the incarnation (1 Tim. iii. 16), of the future manifestation to believers (1 Pet. v. 4), and to the world (Col. iii. 4). Lastly there is the word *ἀποκάλυψις* ('unveiling,' 'revealing'), which suggests very plainly the reappearance of Christ, either to expectant believers (1 Cor. i. 7), or to the world (2 Thess. i. 7). The use of these words reminds us of the way in which the earthly days of the Son of Man are in Scripture set over against a future which will be similar to them. As He was seen in the days of His flesh, so will He be seen in days that are coming. I mention four passages only, out of several, in which this parallelism appears. In Heb. ix. 26-28 we read: "Now *once* at the end of the ages *hath He been manifested* to put away sin by the sacrifice of Himself . . . (and) having been once offered to bear the sins of many, *(He) shall appear a second time*, apart from sin, to them that wait for Him, unto salvation." This evidently refers to the coming of Christ for His saints, which St. Paul was specially commissioned to describe in detail in the well-known passages 1 Thess. iv. 15-18 and 1 Cor. xv. 23, 51-58. It will be for them similar in kind to the experience of Simeon and Anna (Luke ii. 26-38) when our Lord was first manifested. Our Lord Himself uses the same language with the same reference when He says on the eve of His departure: "A little while and ye behold Me no more; and again a little while, and ye shall see Me" (John xvi. 16). Both these passages promise a second manifestation to believers similar to the first, but there are two others which promise the same to the world. On the conclusion of our Lord's earthly ministry He said to the guilty nation which rejected Him: "Behold, your house is left unto you desolate. For I say unto you: Ye shall not see Me henceforth till ye shall say: Blessed is He that cometh in the name of the Lord." (Matt. xxii. 38, 39). And in Hebrews i. 6 we read that it is the purpose of God to again bring His firstborn into the world. Whether we regard the quotation in this verse as taken from Dent. xxxii. 43 or Ps. xcvi. 7 is quite immaterial, as both passages refer to the same event—the coming again of the Son of God to rule and reign—which is the theme of prophecy from the beginning. The word 'again' suggests that when this prophecy is fulfilled the incarnate Son will be as literally in the world as He was 1,900 years ago in Bethlehem.

(To be concluded.)

In Memoriam.

REV. CHARLES HARTWELL, M.A.

BY REV. MYRON C. WILCOX.

"My father, my father, the chariot of Israel and the horsemen thereof!" This was the cry of more than one heart when we learned that, on the afternoon of January 30th, the venerable and beloved senior member of the American Board Mission had died suddenly of heart failure at his late home in Foochow city. Though for several weeks Father Hartwell, as he was affectionately called by his younger associates, had not been as well as usual, his death was a shock to all and will cause sorrow to thousands.

In a single article only an outline sketch of the life and life work of this great missionary can be given. May what is here written be at least, in some degree, as helpful to others as the friendship and influence of this man of God have been to the writer during more than a fifth of a century. In preparing this sketch I am permitted to make use of Mr. Hartwell's valuable paper, entitled "Reminiscences," read by him at the joyous celebration, May 26th, 1903, of the fiftieth anniversary of his arrival at Foochow and the eightieth birthday of his wife, Mrs. Hannah Peet Hartwell, who survives him. A few quotations will also be made from the many letters read at that jubilee. Sweet testimonials of love are they, suggesting to us now the broken alabaster box at Bethany with its precious contents and sacred significance.

Rev. Charles Hartwell was born at Lincoln, Massachusetts, U. S. A., December 19th, 1825, was graduated from Amherst College in 1849, receiving the degree of Master of Arts from the same institution three years later. Mr. Hartwell and his former wife, nee Lucy Stearns (who died at Foochow in 1883), sailed from New York for China November 3rd, 1852, in the ship *Talbot*, and reached Hongkong April 17th, 1853, after a voyage of 164 days.

"On our way out," says Mr. Hartwell, "our path had crossed that of Rev. and Mrs. Stephen Johnson, of the American Board Mission, and Dr. and Mrs. M. C. White, of the Methodist Mission, from Foochow on their way to the United States. At Hongkong I found a very cordial letter which Dr. White had left, welcoming me to China. We were entertained there by Rev. and Mrs. Johnson, of the American Baptist Missionary Union, who afterwards removed to Swatow and opened the Baptist Mission at that place. . . . The other clergymen in Hongkong at that time were Bishop Smith, Dr. Legge, and Dr. Chalmers. While there we also met Dr. and Mrs. Bridgman, of the American Board, returning to Shanghai from furlough in America. Dr. Lechler, of the Basel Mission, also had come down from the island of Namoa, an opium station, where he had been laboring among the Chinese.

"At that time there was no direct communication between Hongkong and Foochow except by the small 'opium clipper' that ran regularly as far as this port. The captains of these vessels did not care to take missionary passengers, and the missionaries only in

exceptional cases took passage by them. Generally missionaries coming up the coast chartered Portuguese lorchas. . . . but I hesitated about the expense. After two weeks' delay a British barque came into port, bound for Amoy, and we took passage, paying \$95.00 gold.

"At Amoy we were detained three weeks more. During that time we saw the place captured in a rebellion of the local 'Small Knife Society.' We also saw one attempt to retake the city by the government forces, when they lost many lives, mostly by drowning in trying to get on board their junks after their defeat. But in these troubles the missionaries were not disturbed.

"While at Amoy I met the native preacher who had come to Foochow, at the first, to assist in opening the work here. He had been taught the truth in Siam and had been baptized by Rev. Stephen Johnson, the first one to come here and open missionary work.

"This helper, with one of the London Mission, went to Chung-chau to open work. But the rebels attacked the place and word was given to shut the city gates and street gates and kill all persons who were not well known. The helper who had been at Foochow was killed. The one connected with the London Mission escaped by leaping down the city wall. After his return to Amoy I heard his terse and graphic statement of his thoughts on reaching the ground: 'Not dead! Can move! Legs not broken! Can get up and walk! Thanks be to God!'"

Finally Mr. and Mrs. Hartwell proceeded to Foochow on an opium clipper, paying \$150.00 passage money. "We spent a day and two nights at the opium station off Chinchew and reached the opium receiving-ships outside of the Golden Gate at the mouth of the Min river on the afternoon of 8th June. It was there that missionaries then sometimes had to go for money, and it was while coming from there up the river that Messrs. Fast and Elquist, the Swedish missionaries, had been attacked and Mr. Fast had lost his life."

"On the morning of the 9th (of June) our captain took us in his boat, where he had several loaded muskets to defend us if necessary. We arrived without incident. . . . and were met by Rev. Seneca Cummings of our Mission," who had married a sister of Mrs. Hartwell.

"How well I remember the pleasant greetings of that afternoon! First came Rev. and Mrs. L. B. Peet of our Mission. They lived on the upper end of the island of Chung-chau. Then came Dr. and Mrs. C. C. Baldwin and Rev. and Mrs. Justus Doolittle, who all lived at Po-na-sang; also Dr. (later Bishop) and Mrs. J. W. Wiley, of the Methodist Mission. . . . On our arrival there were but very few other foreigners at Foochow. Consul and Mrs. Walker were at the British Consulate in the city. . . . Mr. Orne, the agent of Russell & Co., had arrived only two weeks before us. Besides these there were two opium agents in Chung-chau."

"In 1850 Messrs. Welton and Jackson came to open the English Mission (C. M. S.), and by the powerful influence of the British Consulate, after much trouble, secured a residence in the city. Soon after a paper was posted in the city stating that the Canton people had succeeded in keeping foreigners out of that city, and asking if the Foochow people could not do as well as the people of Canton!"

To quote everything of interest in these "Reminiscences" would be to quote the entire paper, so, I am sure, many readers of the RECORDER will be glad if I transcribe a few other passages.

"Fifty years ago there was but one mail steamer a month to Hongkong. We Americans then had to pay 40 cents (gold) the half ounce on letters via Southampton, and 62½ cents the quarter ounce on letters via Marseilles.

"Mails began to cross the Pacific to China in 1867; at first once in three months. Then missionaries were sent out in the mail steamers. My wife and myself with Miss Jennie Peet, who became Mrs. Macgowan of Amoy, were the first to be sent out in that way across the Pacific by the American Board. This was on our second coming to China. At that time we had as fellow-passengers Dr. and Mrs. H. H. Lowry, now of Peking, the first sent that way by the Methodist Board."

Mr. Hartwell then sketches the beginnings of mission work at Foochow, the Romanization of the local dialect, the preparation of books in colloquial and in Wên-li, the street-chapel preaching, the starting of day-schools, the opening in 1853 by Mr. Doolittle of a boys' boarding-school, which, under the direction of Rev. Lyman P. Peet, M.A., has now grown into Foochow College. A year later Mrs. Doolittle began a girls' boarding-school, which has become the Po-na-sang Girls' College.

A native teacher connected with Mr. Doolittle's school was baptized in 1856, the first Chinese baptized by a missionary at Foochow. "The various missionaries here at the time took much interest in the services on that occasion. Dr. Maclay, of the Methodist Mission, and Mr. Fearnley, of the English Mission, were present. My part in the service was to administer the communion. This was the first time that a native convert partook of the ordinance in Foochow. . . . Dr. Maclay baptized the first native member of the Methodist Mission Church in 1857. . . . It was my privilege to be present at the first baptisms of the English mission by Rev. George Smith. . . . We were blessed in early times with union meetings of all the converts of the three missions. . . . It was quite different then from now, when no church building can hold more than a small part of the members of any one of our missions."

Of Mr. Hartwell's own work as a missionary only an outline can here be attempted. In addition to the one great occupation of his life, preaching the Gospel, he translated many books of the Bible into the Foochow dialect, composed the Three Character and the Four Character Classics in the same dialect, prepared many textbooks for schools, including one series of the so-called Hongkong Readers, and wrote a book on Meteorology. In fact, if he had not heard and heeded the call to go to the "land of Sinim," he would probably have devoted himself to science. It is an interesting fact that, even while a student at Amherst, he discovered a mineral, the crystallized *spodumene*, described by Professor Dana in his "Mineralogy," and now in the Mineralogical Cabinet of Yale College.

For years Mr. Hartwell had charge of the Foochow Boys' Boarding-school, already mentioned. He also had a large share in the training of students for the ministry, having taught a class in the theological seminary even during the last year of his life. He

bought the first land owned by the American Board within the city in which most of his missionary life was spent. He also bought the land and erected the hospital home and women's hospital in the city. He always showed a warm, active interest in every department of mission work, an interest not limited to his own Society, but extending to all who were laboring for his divine Lord.

Certain tangible results of missionary effort can be tabulated, but what figures or language can measure the influence Mr. Hartwell wielded and still wields in Fukien province alone. By his fluent use of the colloquial, his knowledge of the Chinese classical language and literature, together with his true Christian politeness and brotherly bearing, he won the love of all classes of the people. On hearing the news of his death (which spread with great rapidity) officials of various grades sent messages of condolence to the family, or called in person to express their sympathy; and General Sung sent his fine band of music to escort the funeral procession. What could more strikingly show the contrast between to-day and fifty-two years ago!

At a Chinese funeral service held in the Peace Street Church inside the city it was stated that there were present five generations of native Christians who had been won from idolatry to the service of the true God through Mr. Hartwell's labors.

By the kindness of Dr. Gracey the funeral service in English was held in the parlor of the American Consulate on the afternoon of February 1st. A large audience, including three native officials sent by the Viceroy as his representatives, was present. The exercises were in charge of Rev. Louis Hodous. Addresses were made by Rev. L. Lloyd and the writer, and the Venerable Archdeacon Wolfe, who had been longest associated with Mr. Hartwell, offered prayer.

It is well known that our deceased friend was, during his long life, an ardent apostle of total abstinence. I am told that at one of the meetings of the recent week of prayer he spoke most earnestly on a closely related topic, the Bible wine question. This proved to be his last public address. Let me here quote from a letter from his nephew, Mr. John W. Cummings, which was read at the jubilee two years ago: "I want to speak an appreciative word on what you have to remember of service in the temperance reform. You have lived to see the almost universal use of unfermented wine at communion and a largely total-abstaining Christian church. . . . Your own example and writings have helped in this achievement. Uncle John N. Stearns wrought a good work in the National Temperance Society. That Society, organized in 1865, has reached millions with its literature. Its books on the Bible wine question . . . have sold to many thousands of copies."

Let me specify some of Mr. Hartwell's characteristics as revealed to me during my long acquaintanceship with him. He had a soul-satisfying religious experience, a world-conquering faith, and the bright hope that springs from such a faith. His was a life of love to God and man, hence his compassion for the Chinese which, however, was not allowed to override his judgment. Add to this his exact and comprehensive knowledge of this mission field and the intricacies of Chinese human nature, and we can see why he was

such a safe adviser as regards the missionary problems that so often arise.

In his address at the jubilee two years ago Consul Gracey gave expression to the same thought: "To this man most of us at times, and many of us very frequently, have come for counsel and have found him a wise adviser. . . . When we wished to understand things Chinese, it was from him we received satisfactory explanations."

Mr. Hartwell was one of the most genuinely fraternal men it has been my privilege to know. He had formed a league, offensive and defensive, with every soldier of Jesus Christ. No one could be so keenly missed in our various missionary activities or from our monthly "concert of prayer."

Then, too, how unflagging was his zeal for Christ and for immortal souls. On one occasion that peerless American pulpit orator and patriot, Henry Ward Beecher, exclaimed, "God grant that I may die in the harness!" The thought, expressed in poetic form, has been sung by millions in the words beginning:

"Let me die in the harness, let me die in the work,
In the work my Master has given me to do,
With His arm to uphold me and His promise to cheer,
Oh how gladly my way I'll pursue!"

This also was Mr. Hartwell's desire. How glad was he, and dear Mother Hartwell too, when the Board at Boston granted their request to remain in China until translated to the church triumphant.

During his fifty-two years as a missionary Mr. Hartwell took only three furloughs to the home land. But for his excellent physique he could not have endured so long in this climate with such infrequent changes of surroundings and so few respites from the toils and cares of a missionary's life. Such a record speaks eloquently of his devotion to the work.

We may fittingly quote in conclusion from a letter read at the celebration in May, 1903. It was written to Miss Emily S. Hartwell by Professor Edward Hitchcock, LL.D., of Amherst College, where he was "a chum and classmate" of him we so greatly miss to-day. Your father, "as the Oriental scholar, educator, Christian missionary, and temperance advocate, leads the class of '49 as the record breaker. And he is not only such of his class but his name stands at the head of the roll of Christian missionaries of old Amherst to-day in active service for Christ, the church, and the world, living, up-to-date, and progressive in learning, science, and religious work. . . . When God calls, we want him to be found ploughing in his furrow, in harness, hitched on and drawing. We want him in his present vigor, fullness, ripeness, and sweetness, just to step into the Pilot's boat, when he has 'crossed the bar.'" And so it was.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last."

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Triennial.

THE word "Triennial," written with a capital T, is an example of how an ordinary, colorless adjective can acquire fame and become the watchword of a great crusade. Who among the 300 members of the "E. A. C." ever stops to think that the word means simply "occurring once in three years?" To them it means this: a season of strenuous thought, of heightened ideal and deepened purpose, of genial acquaintanceship with men who have been digging in the same mine, for the same treasure, but out of sight, now met face to face.

The Triennial has won the right of way. Other congresses now take the opportunity of its attractive power and cluster round it. The Christian Endeavor convention meets in a neighboring city, the preceding week, because its members will be coming to the Triennial anyhow. It is the occasion for Y. M. C. A. conferences and for committee meetings on all sorts of scholarly subjects. We are told that the Yale Alumni Association of China is to hold its annual banquet here in "Triennial week." Now all this argues much for the hold that Christian education has upon the most considerable elements of the foreign community. Moreover, it suggests an idea of still wider usefulness for the Triennial.

The idea is this: Let the Triennial be made the occasion for informal conclaves of university men (and women) according to their home colleges, with this great thought: How best to enlist the participation of their fellow-students at home in this transcendent work. "The Expansion of England" has never been more marked or more triumphant than in British missionary achievement during the nineteenth century. At this moment the new American spirit of expansion (*new*, in that it now must look beyond America,) is most notable in its

educational activity—whether in Porto Rico, the Philippines, India or China. College men of highest grade are looking abroad: all that is needed, in many cases, to bring them to the place that is waiting for them, is a few straight words from the field, pushed home by the heart thrill of a comradeship such as only college ties can make. The present writer cannot speak with adequate knowledge of British universities; let their sons and daughters speak for them. But nothing has thrilled him more, since leaving America five months ago, than the news that Harvard has followed Yale in organizing an educational missionary committee, and with the President of the United States (a Harvard man) as its active chairman. Let the representatives in China of each several college, at home, get together and bring the patent lodestone of united faith and fact within range of their comrades left behind, who have capacity and impulse for wider service but have not yet felt the glory of it.

With this idea comes another: namely, the service which can be rendered to education in China by university men out here in business. To refer again to Yale (and a large part of the earlier history of modern education in China will be found, by the by, in the biographies of Yale men—and the writer is not one of them); its alumni association in China, comprising nearly forty members, both American and Chinese, at a meeting some months ago instituted active efforts to secure modification of the drastic rules under which Chinese students are admitted—and denied admittance—to the United States. Other university men out here are acting, in a way, as proctors for Chinese students who have gone to their colleges at home. The freemasonry of culture has done much to promote human brotherhood, even where religion is lacking. How much more when men of culture are members of the fraternity of the Christ! It is reported from Oxford that the coming of Rhodes scholarship men from the United States to England has already quickened in a marked manner the current of sympathy in college Christian association work in the two countries.

One other word: In 1907 Protestant missions will celebrate the centennial of their work in China. Has the Educational Association a part in it? Very early in the century the Morrison Education Society established its school for boys in Canton. The most striking developments in China's progress, during the century, have been connected with the opening of her schools to Western learning and the sending of her youth

abroad to search for the secret of Western might. What is your ideal for China's new century of Christian culture? How do you hope to bring it to pass? Come to the Triennial and tell us.

C. M. L. S.

Standard Mandarin Romanized.

IT must be very gratifying to the Committee on Mandarin Romanization to receive such testimonials as those we give below, which have been kindly furnished by Rev. D. Willard Lyon. In a previous number we gave a report of the successful introduction of this system in the Christian College at Nanking. We are pleased to note that in two other provinces, viz., Shantung and Shansi, successful experiments have been made in teaching the Standard System. Most of the adverse criticisms which we have seen, have been made by those who have not given the system a fair trial, and some were made by those who have labored under the mistake that any system of Romanization should have a very close relationship to the English usage, whereas no system based upon English usage can be either scientific or systematic.

Mr. A. Lutley, of Hung-tung, Shansi province, writes :—

“We have made a start, and the result has been, I think, most satisfactory. I had a class of ten, half of whom were enquirers and the others were recently baptized. They ranged in age from eighteen to forty years. All of them could read the character fairly well, which of course was a considerable help. They remained for eighteen days, including Sundays, and I gave them from one hour to one and a half hours each day. They had mastered the lessons in the primer by the fifteenth day, and when they left, were able to recognize any word, either in print or written on the blackboard, and could slowly spell out with very few mistakes any verse in the Gospel of Mark. Besides the classes for Romanized they had two Bible classes each day, lasting about an hour each, the rest of their time being entirely given to reading and writing the Romanized. I found, however, that seven or eight school boys, whom I admitted each morning to class with the others, made about equally good progress, although they had other studies.”

Mrs. Arthur H. Smith, of Pang-chwang, Shantung province, writes :—

“I have just had my first class in Romanized Chinese, and they studied your primer. It was as bad as a pair of twins! I could not leave them or go off. No helpful Chinese could substitute.

They found it fearfully hard. The deacon's wife was for going home at once before she became an "entire idiot" over it. They called for their 'Chin Niang' (Own Mother) a good deal and shed tears. Finally they all set to and fasted, and the Lord gave them a start and they made a very decent beginning in the twenty days.

"I thought the Romanized would be looked down on by teachers. But Mr. Smith's pundit, a Sin Sheng Hsiu-tsai, is much enamored of it and thinks he can win lots of folks with it.

"I am delighted to see the little paper. I see wonderful vistas ahead, and a new era with more intelligent women in the background. God bless the Romanized and you."

The Triennial Programme.

WE are sending to the members of the Educational Association our Provisional Programme for the Triennial Meeting (May 17-20), and we congratulate those who are coming upon the rich feast in store for them. We shall be glad to receive further suggestions, for the programme is not entirely completed, and there may be a few changes and additions. It has been the plan of the committee to avoid overcrowding and to give more time than usual to discussion. There will no doubt be a good many important items of business brought before the Association at this meeting. The amount of work accomplished through the various committees during the last triennium has been something extraordinary, and the reports of the committees will be among the most interesting and important features of the meeting.

Changes in Programme.

Since printing our Provisional Programme the following changes have been made:—

The Sectional Meeting on Thursday, May 18th, 3.30—5 p.m., will be in the interest of Industrial Schools for Girls and Women. Miss M. C. White, leader.

Rev. W. N. Brewster has kindly consented to take charge of a Sectional Meeting on Friday, 3.30—5, p.m., in the interest of Industrial Schools for Boys.

Rev. F. Ohlinger will take charge of the Sectional Meeting on Theological Institutions.

Notes.

CHRISTIAN educationists are getting ready for a great work in the line of education this year. It behooves all who teach with a view of building up the Kingdom of God in China to stand shoulder to shoulder. The question may be asked, "What benefit to me will come from membership in the Educational Association?" Many of us feel amply repaid for the small expenditure necessary for membership, but "What benefit to me?" is not the question with our members. Membership in the Association is not a selfish matter. We are members because we believe that by associating together we can further the object of the Association. That object is "the promotion of educational interests in China and the fraternal co-operation of those engaged in teaching." Membership is confined to members of Protestant Christian churches, and all our work is on a Christian basis. We are educating the young people of China for Christ, and we feel that we have a right to expect the co-operation of all in China who are engaged in Christian educational work. A review of our various Triennial reports will show that much has been accomplished for the general good, and we feel sure that there is not a Christian educational institution in China that has not been benefitted by the work of the Educational Association. The membership fee is \$3.00 upon joining, and \$1.00 each year thereafter; \$20.00 paid at one time makes one a life member without payment of additional fees.

The list of members connected with the Educational Association has grown considerably during the last Triennium. Organized with 35 members in 1890, the membership increased to 73 in 1893, to 138 in 1896, to 198 in 1899, and to 249 in 1902. We have now 300 members on our list, and we hope to bring this number up to considerably over 300 at the next Triennial meeting. In 1902 there were 129 members in attendance, or more than half of the total membership. We have had the list of members printed, and are sending it to all connected with the Association. If all will lend their assistance we can easily bring the membership up to 400 at the time of our meeting in May. Just look over the list and see whose names are not down, and, if you think they ought to be members, in all probability a few words from you will be all that is needed.

Life Histories of a Few Common Insects, prepared by Prof. N. Gist Gee, A.M., of Soochow University, and translated by Mr. Hsi Pai-shou, is one of the latest publications of the Educational Association. The book has numerous illustrations, and will no doubt be very helpful in arousing in the minds of pupils an interest in the study of natural history. The price of the book is 20 cents.

Correspondence.

NAME FOR THE NON-PAPAL
CHRISTIAN CHURCH OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Do we need to perpetuate the word 'Protestant' in the name of the Christian Church in China? It has an academic interest, and will be employed, of necessity, in church histories and in references to religious events of the sixteenth and following centuries, for which service excellent terms are in use—**復元教, 更正教**. But as a comprehensive name for that great and growing body, now existing in China, of believers in the glorified Lamb of God and in salvation not by a society but by faith alone, would it not be more advantageous to employ some name not born of European controversy, but enshrining within itself that which is at once the mark and the sacred trust of the church of Christ, namely, the Gospel of the grace of God?

We have crystallized this sentiment in the West, as best we could under the circumstances, in the term 'Evangelical Alliance'; can we not approach nearer still in China and name the non-papal body of believers 'The Church of the Evangel'—**福音教**? A most scholarly Chinese, now a **進士**, once told me, that

from a literary point of view, the most chaste and beautiful of all the names used to designate the Christian faith was '福音.'

Separate from controversy, worthy, also, and majestic is the name **基督教**; but **基督** is not derived etymologically from the sacred '*Christos*' as is the word 'Christ' among us, and it is to be feared will never have the same significance to the Chinese people.

Yours fraternally,

J. WALTER LOWRIE.

A REPLY TO MR. TONG.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Tong's article in your last issue is very sad reading, and if it gave an accurate idea either of the life and position of the ordinary native pastor or of the attitude of the ordinary missionary to his native brethren would cause some of us to doubt the advisability of remaining in China any longer. But Mr. Tong seems to have been most unfortunate in his contact and intercourse both with Chinese pastors and foreign missionaries. Certainly it is not true in Fuhkien that native clergy are beset with all the difficulties which Mr. Tong mentions or are

despised by the officials. Not long ago the Fuh-ching district magistrate presented our native pastor there with an honorific tablet and spoke of him in the highest terms, and other instances are on record showing that the officials note the integrity of sterling character of such men and reward them. Then again Mr. Tong states that unordained helpers in Fukien are paid \$5 and ordained pastors \$10. This is only part of the truth. A single man, unordained, starts at \$5, and his pay increases to \$9 per mensem, while our ordained brethren receive from \$12 to \$16 per mensem. Then, again, I cannot help feeling that Mr. Tong has greatly over-stated the case as regards the treatment of native pastors

and catechists by missionaries. No doubt some missionaries are at times overbearing and proud and therefore unlike their Master and unworthy of their position, but surely such men are few and far between. Certainly here in Fukien the native clergy are considered as exact equals of their European colleagues and are treated as such in every possible way. They have our full confidence and are highly appreciated.

The isolated instances given by Mr. Tong of foolish utterances and curious conduct must not be pressed too far or considered a fair type of missionary speech and conduct.

Yours truly,

LL. LLOYD.

Our Book Table.

American Writers of To-day, by Henry C. Vedder. Silver, Burdett and Company. New York, Boston, Chicago. Pp. 326, with Index.

One of the most interesting volumes we have read for a long time. It contains short, critical sketches of Stedman, Parkman, Howells, Henry James, C. D. Warner, T. B. Aldrich, Mark Twain, F. M. Crawford, Mrs. Burnett, Charles Egbert Craddock, Elizabeth Stuart Phelps, A. D. T. Whitney, Bret Hart, Edward Everett Hale, Edward Eggleston, Geo. W. Cable, R. H. Stoddard, Frank R. Stockton, and Joaquin Miller. The book is written in a clear, terse, crisp style, by a just, intelligent, fearless critic, who understands exactly what he wishes to say and knows how to say it. Anyone wishing to familiarize himself with the leading American writ-

ers of to-day, and wishes his information in a condensed form, which is the spirit of the age, can ill afford to be without this book. It is printed in large, clear type, on good light paper, and the essays are properly divided by I, II, III, etc. I have but one fault to find with the book—it ought to have the pictures of the authors it criticises—this I have remedied in my own volume by pasting in pictures clipped from magazines. It is a book which, after taking it up, I could not put aside until I had finished it.

I. T. H.

Symbols of Christians. 基督徒標記. Shanghai: C. T. S.

This is a book in Mandarin by Dr. Case, of Weihai, containing twenty-nine leaves. It is divided

into fourteen chapters; each chapter dealing with the Christian life under some scriptural figure. The Christian is set forth as Soldier, Athlete, Servant, Fisher, Workman, Witness, etc.; and the lessons and duties contained in the title are clearly and simply explained. The soldier, for example, is said to enlist in response to the call of his government, to wear a distinctive uniform, to drill, and finally to be rewarded for his bravery. The same method is followed in the case of other aspects of Christian life and service. The book should be of great value to those newly come to the faith, and should help to an understanding of the New Testament. Many preachers, too, would find much suggestive material in these pages. If something similar could be done for the Old Testament, it would be a real boon to many readers. The old lady who was thankful for the Higher Criticism has many followers. It was time, she said, for some one to do something. In one place she read that Noah built an ark large enough for himself, his family and a good many animals to live in for forty days, and yet it said that the priests carried it on their shoulders in the wilderness for forty years. She, personally, was glad of the Higher Criticism.

We would suggest that in a second edition the numbers and titles of the chapters should be placed in the margin as well as at the heading of the chapter itself.

F. W. B.

"Symbols of Christians" is published by the Chinese Tract Society at four dollars eighty per hundred copies; and may be ordered from the Presbyterian Press.

詩篇釋義. A Commentary on the Psalms, by Bishop F. R. Graves, D.D. in 2 vols. Price 75 cents. At the Presbyterian Mission Press.

This is truly a most excellent book. It shows evidence of great carefulness and patient labour, and will prove to be a most valuable help for all Chinese students of the Bible, especially all Chinese pastors.

The first volume, up to Psalm 72, was published in 1901, and now the second volume is just issued, completing the whole. In an English Preface the author has outlined some of his principles in preparing this Commentary, namely, that his main aim was not to furnish the student with a lot of hortatory matter, ready for use, but rather to help him to get a proper understanding of the real meaning of the text. Various foreign commentaries have been consulted, but mainly the one by Dr. Kirkpatrick in the Cambridge Bible for schools and colleges. As text Bishop Schereschewsky's Wên-li translation has been followed with few alterations. The Notes are written in accomplished but not too difficult Wên-li. The real commentary is preceded by seven introductory chapters, of which chapters six and seven are especially instructive. The former speaks of the Messianic prophecies in the psalms, and the latter of the Doctrine of the psalms, discussing also the revengeful spirit in some of them and the absence of a clear hope of resurrection in the historical and literal sense of the text, whilst an inner sense, pointing towards that hope, is admitted (p. 25; but compare the note on Ps. 17, 15). Each psalm has a preamble in which its authorship, its general scope, its division

into parts and its relation to New Testament truths is pointed out. Then the full text of the psalm, in beautiful large type, is given with many notes in smaller character. It is an especial pleasure to read the notes on the Messianic Psalms, for instance, 22, 110, etc. Bishop Graves deserves the thanks of the whole Christian church of China for having issued this excellent Commentary. Every missionary, Chinese pastor and evangelist ought to possess a copy.

P. KRANZ.

A Mandarin Romanised Dictionary of Chinese. By Rev. D. MacGillivray, M.A., B.D. Price \$10.00. To missionaries \$5.00. Presbyterian Mission Press.

It is seldom that a book has the good fortune in its old age to meet with an admirer who will count it a labour of love to strip off its rusty and old fashioned garments, to dress it in raiment of the newest and most up-to-date cut and send it forth to win new conquests in the world of letters. Such, however, has been the life story of the handsome volume now issued to the public from the Mission Press with the above title. Originally compiled as a Vocabulary of Chinese by George Carter Stent, it was published first as long ago as 1871 and granted a new lease of life in 1877. Some ten years ago the book seemed moribund and likely soon to be buried in the dust of collectors' bookshelves, but Mr. MacGillivray, who had used Stent's Vocabulary in his own studies and found it helpful, revised and published the work that others might be benefitted in like manner. The popularity of the book in its new form was even greater than before. The edition sold so rapidly that Mr.

MacGillivray determined to undertake a second and final revision. He added so much new matter that a change of name seemed necessary, and the book is now a Mandarin Romanised Dictionary of Chinese on the basis of Stent's Vocabulary. Mr. Stent's labours are acknowledged and his fame perpetuated by a brief biography in this edition.

The first feature of this dictionary which appeals to the reader is its compactness. It is a veritable "Multum in Parvo". Though a book of one thousand pages can scarcely be called "little" yet, when this book is carefully examined, it will be found to be a very encyclopædia of Chinese phraseology, and most people will readily admit that more matter could not have been packed into the space at the author's disposal.

There are 4,500 characters in the book, arranged in alphabetical order. It will be found, owing to this arrangement, that in nine cases out of ten the student will be able to turn up the character he is seeking directly without a tedious search through the radical index. How much time is thus saved no reader of Chinese needs to be told. Immediately following each character is a list of the combinations in which the character is used. These are of immense assistance to every student of the language, because if one consults this dictionary for some unfamiliar character which he has met with in his reading, he is almost sure to find, not only the character, but the very phrase which puzzled him, translated ready to hand.

To any one who aims at possessing an ample vocabulary of Chinese these phrases are simply invaluable. They are always terse, idiomatic, and striking. It

is often easier to learn a phrase than to remember a single character, and foreigners would do well to imitate the Chinese in their method of learning their own language. They memorise whole books, and we shall only attain to familiar and fluent use of colloquial Chinese by committing to memory just such sentences as Mr. MacGillivray has collected in this book. If the student will get a competent Chinese scholar to go through this dictionary, pencil in hand, and make a mark opposite every phrase that is in common use in his own locality, he will probably be surprised and perhaps dismayed to find how much of the spoken language he is yet unfamiliar with. It might be too great a task for one to sit down and learn by heart all the phrases thus marked, but if a fixed resolve were made that as often as in the use of this dictionary one found that an unknown character or expression occurred in one of the marked phrases, that whole sentence should be immediately committed to memory, the student would soon astonish himself and his friends by the progress he was making in acquiring the Chinese language.

The price of the dictionary places it within the reach of all, and it may safely be predicted that ere long Mr. MacGillivray's stereotypes will be in use for another edition.

A Commentary on the Epistle to the Philippians. By Rev. C. Campbell-Brown, English Presbyterian Mission, Amoy.

This book is uniform in style and appearance with the well known Conference Commentary series. The author tells us in the Preface that "the book is partly adapted from Lightfoot's

great commentary, and that use has been made of Alford, Ellicott, Sabatier, the Cambridge Bible and other aids". These look a very tempting array of names, and raise our expectation considerably as we take the book in hand.

The text used is the Wên-li version, but a striking feature of this commentary is that the author quotes the Mandarin text when it differs from the one he is using, and that very often he commends the Mandarin as being, in the text in question, nearer the original. Native pastors who will use the book cannot fail to become more accurate students of the Bible through having their attention thus directed to minute, and at first sight apparently unimportant differences of reading in the various versions of Scripture.

The style of the commentary is simple Wên-li. Anyone who can read the Mandarin New Testament easily will have no difficulty in apprehending the teaching set forth in this dress. The exposition is Scriptural and deeply spiritual; surely the characteristics most urgently required in an exegesis of this Epistle.

Mr. Campbell-Brown may say of this Commentary that like Topsy it "grewed". He has at different times used the notes from which this book has developed as the basis of his pastoral teaching to native pastors, elders, and evangelists in his own circuit. Many desired to have the notes in permanent form, and so this volume came into being. An edition of one thousand copies only has been printed, and as this is, to a great extent, bespoke for the use of the church in Fuh-kien, intending purchasers will have to place their orders early.

The devoted native pastor who helped with the compilation of the Chinese manuscript has already gone to his reward. The thought that the work might, in a measure, perpetuate the memory of a good man, had considerable weight in determining Mr. Campbell-Brown to prepare this Commentary for the press.

Published at the Presbyterian Mission Press. Price 17 cents per copy.

J. D.

Course of Elementary Mathematics, comprising Arithmetic, Algebra, and Geometry. By H. S. Hall and F. H. Stevens.

This is an attempt to provide in a single and inexpensive volume a short course in arithmetic, algebra, and geometry, specially adapted to the needs of those who after leaving school desire to continue their study of elementary mathematics. 385 pages. Macmillan & Co., London. Price 2s. 6d.

ACKNOWLEDGMENTS.

College Echoes. Magazine of the Tientsin Anglo-Chinese College. March, 1905. Embellished with several illustrations. Mr. S. L. Wong gives some very good advice to would-be Reformers.

The Kwangsi, Hunan, Newsletter. December, 1904. (C.M.S.)

The Central China Christian (Nanking). March, 1905. Children's number.

Report of the Cantonese United Christian Church, Shanghai, for the year 1904. Being an account of the work among the Cantonese in Shanghai, largely by the Cantonese, under the auspices of an Executive Committee. In this connection we might also mention that work has recently been begun for the Fukienese residing in Shanghai, of which there is a large population.

French and German Reading Books Series. Emile et Helene. A French Primer, by Mrs. J. G. Frazer. Macmillan & Co., London. Price 1s.

Lessons in Experimental and Practical Geometry, by H. S. Hall and F. H. Stevens. Macmillan & Co., London. Price 1s. 6d.

Picture Arithmetic. Book II. Macmillan & Co., London. Price 3d.

New Globe Readers. Infant Reader. I. Macmillan & Co., London. Price 6d.

Shipman's Primary French Course. Part II. Comprising a Reader, Grammar, and Exercises with chapter on French Sounds, &c. Macmillan & Co., London. Price, 2s. 6d.

Annual Report of the Eastern Japan Mission of the Presbyterian Church in the U. S. A. for the year 1904.

Stories from Natural History. By Richard Wagner. Translated from the German. With illustrations. 185 pages. Macmillan & Co., London. Price 1s. 6d.

Scott's Ivanhoe, and Fortunes of Nigel. Same Publishers. Price, 2s. 6d. each.

Golden Treasury of Songs and Lyrics. Selected from the best songs and lyrical poems in the English language and arranged with notes, by Frances T. Palgrave. Same publishers. Price 1s. nett.

Annual Report and Calendar of the Imperial University (Western Department) of Shansi. Second Issue, 1904. In English and in Chinese.

Word-wide Christian Endeavor Souvenir Almanac, 1905. Containing a very brief review of Endeavor Work in Six Continents and the Islands of the Sea. By Frances E. Clark. D.D., LL.D. Beautifully illustrated.

The Twenty-eighth Annual Report of the Central China Religious Tract Society, being for the year 1904. Showing a circulation during 1904 of 2,503,180 publications, including tracts, folders, calendars, sheet tracts, hymn books, maps, introductions, etc. An inspiring Report

and one showing a grand work accomplished by this most energetic and well conducted Society. It is now proposed to "take a forward step" in the way of the erection of new buildings for depôt, book shop, committee room, etc., to be called the "Griffith John Jubilee Buildings."

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Miss Wu:—
Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional

History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.
Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Editorial Comment.

ABOUT eighteen months ago a prominent divine, after a somewhat depressed reference to the weariness, hopelessness, and restlessness of modern society, voiced the longing that lay deep in many hearts for another of those great movements which suddenly break forth one knows not whence, and "which carry the race one knows not whither, which in literature is called a Renaissance, and in religion a revival, and which in any case is the restoring of the human soul." He was evidently influenced by the fact that each great revival has rested on some individual special truth; for instance, we associate the Reformation with the doctrine of justification by faith, the Puritan revival with the idea of the Sovereignty of God, the movement under John Wesley with the New Birth, whilst the chief note of Mr. Moody's teaching was the Love of God. Our friend tried to forecast the message of the next great revival from the spirit of the age as understood by him. The standpoint of our generation is that of collectivism as compared with the individualism of the middle Victorian period. "Dying people of, say, 1850, were solely concerned with the question of what would become of themselves on the other side; dying men of to-day forget themselves in thinking of what is to become of their

wives and children." It was expected, therefore, that the message of the next revival would be social righteousness, and its effect the redemption of the national life.

* * *

WHILST we recognised the importance of the programme and preaching of a social Gospel we felt as if our friend had forgotten what a personal and vital matter the soul's salvation is, and how important is the in-filling with the Holy Spirit. And the great revival in Wales has re-emphasized the importance of personal salvation. Social reformation is all very well, but sin-sick souls want Christ, whilst no movement will be effective without Christ as its centre and its source of motive power. According to the accounts of careful observers of the movement a main characteristic has been the unveiling of the Cross. The most effective hymns have been those which are full of the sufferings of Jesus and "the gracious wonder of His atoning love." The experiences of our Lord in the Garden and on the Cross have been vividly understood by the fervid Welsh character. To use their poetical phraseology the "Soft breeze from Calvary began to blow" upon the people.

* * *

AT the same time there has been experienced a social

reformation, brought about largely by an awakened moral consciousness. Conscience money has been quietly paid for advantages wrongfully taken before; many old debts have been paid to tradesmen who had long given up all hope of ever receiving a penny of them; liquor drinking, gambling, quarrelling, and profanity have been greatly reduced; police court cases have diminished in many towns, and even the dumb animals are benefitting by the reformation as drivers underground, and carters above ground are more humane. Such indirect results can hardly be wondered at when we learn that nearly 70,000 have been converted in Wales since the beginning of the revival in November last.

* * *

A MOST important feature of this revival has been the rediscovery of the power of intercessory prayer. One observer writes that "the prayer meeting is the generating station of all this powerful and far spread current." Rev. H. Elvet Lewis says that "it is safe to say that every evening this year there have been thousands of prayer meetings, a large number of them held not in school-rooms but in chapels, because of the crowds." We hear of hundreds of old and young, late at night, solitary, or in twos and threes, all over the country, trudging home by many a rough mountain path, across many a wind-

swept moor, two, three, even up to six or eight miles—never knowing that the way was long or the night stormy because of their experience of "the goodwill of Him that dwelt in the bush."

* * *

THE effects of this revival have been experienced in China in the longing in many hearts for some share in the "showers of blessing." Christian friends in Shanghai are entering on their sixth week of prayer meetings, and this united and untiring intercession has been helpful to the spiritual life of many. We will gladly give a place in our Missionary News columns to brief reports of meetings held in other centres. Our hope and prayer is that these longings will be shared by our native brethren and sisters. The news from Korea quickens our desires for similar rich blessings. A friend writing from Pyeng-yang speaks about a "rich blessing upon our city churches here; over 800 men and women having risen for prayer and given in their names with the decision to be Christians, as the outcome of evangelistic services held for two weeks in connection with our regular New Year's classes for Bible Study." He adds: "We now find our church buildings overcrowded, and before the second building is completed, are facing the problem of how to provide a third one for the large congregations which gather."

THE relation of the Christian Endeavor movement to the Welsh revival is of great interest to all workers on the mission field. "If the Christian Endeavour movement had done nothing but originate the almost unexampled religious revival that has suddenly broken out in West and South Wales, it would have more than justified its existence." So said the *British Christian Endeavour Times* some months ago. It seems to be an established fact that the earliest manifestations of spiritual reviving in connection with this movement were seen in the Christian Endeavor society of the Calvinistic Methodist church of New Quay. Heart quickening, as it always must, begot missionary zeal, and the young people of this parish, working with their pastor, began to hold services in other places, and it was in one of these services that God called Evan Roberts, a young man of only twenty-six, to take the lead in spreading the revival. It cannot be called an accident that the revival thus began in a young people's prayer meeting and has spread through the activities of young people, for in all its manifestations it is characterized by the simplicity, sincerity, and genuine earnestness of an ideal Christian Endeavor society. There is no hired revivalist stirring up the imaginations of the people with fervid rhetoric; but instead, an access of sincerity and conviction concern-

ing the simple truths of the Gospel which cannot fail to impress all who see it. The purpose of every Christian Endeavor society and the general result is to secure just such an access of sincerity and conviction in the hearts of young Christians; all such societies are, therefore, potential centres of revival interest. The distinctly new character of the Welsh revival movement grows, one might say, out of the new character of the modern young people's movement, and we may confidently pray that the revival fruitage will follow wherever the soil of young Christian hearts has been definitely cultivated as in the Christian Endeavor and kindred societies.

* * *

WE have been asked to pass on the following information:—

Mrs. Charles Platts, the wife of the Rev. C. Platts, late Fellow and Junior Dean of Trinity College, Cambridge, is willing to receive into her house a little girl whose parents are abroad, to bring up with her own daughter, aged 11, who attends the high school. There is every educational advantage to be obtained in Cambridge.

* * *

ONE of our readers asks us to mention that he wishes to obtain by loan or purchase a copy of Giles' "Mistakes in Williams' Dictionary," a pamphlet circulated some years ago. Replies may be sent to the Presbyterian Mission Press Book Room.

Missionary News.

Programme of Sixth Chinese National Christian Endeavor Convention,

To be held in Convention Hall and various churches, Ningpo, May 12-15, 1905.

Music led by Students of Mission Schools, conducted by Rev. R. F. Fitch.
Convention Theme: The Life, the Work, the Opportunity of Endeavorers in China.

Convention Text: 2. Cor. v. 14.

Convention Motto: "My Country for Christ."

WELCOME MEETING—OPENING SESSION.

Friday Morning, May 12th. Convention Hall.

10:00 Opening Preparatory Service, led by Rev. J. E. Shoemaker.

10:30 Rev. J. R. Goddard, D.D., Chairman Convention Committee, presiding.

Addresses of Welcome:

Rev. J. R. Goddard, D.D., Rev. H. K. Wright, Rev. T. Goodchild, Rev. J. W. Heywood, and Mr. J. Palmer.

Responses by Delegates:

From America, Japan, Korea, Honan Province, Canton, Amoy, Foochow, Chefoo, Nanking, Soochow, Shanghai, Hangchow and other places, and from representatives of the Epworth Leagues and the Y. M. C. A.

12:00 Announcements and Appointment of Convention Committees by the President.

"THE ENDEAVORER'S LIFE."

Friday Afternoon. Convention Hall.

1:45 Opening service, led by Pastor Ts'ih, Baptist Mission, Ningpo.

2:00 Mr. J. Palmer, presiding.

Address, "Christian Endeavor Fundamentals." Rev. Frank Garrett, Foreign Christian Mission, Nanking.

Address, "How to Study the Bible." Rev. D. Willard Lyon, Gen. Sec. Y. M. C. A. for China.

Address, "What our Prayer Life should Mean, and how it should be Fostered." Rev. Wm. Arthur Cornaby, editor of the *Chinese Christian Review*.

Friday Evening. Convention Hall.

7:15 Opening Service, led by Pastor Wang, Church Mission, Ningpo.

7:30 Rev. J. W. Heywood, presiding.

Address, "Witness-Bearing the Duty of Every Christian." Venerable Archdeacon A. E. Moule Church Missionary Society.

Address, "What Christian Living Implies." Rev. P. F. Price, American Presbyterian Mission, South.

Address, "Faithfulness, the Secret of Rich Spiritual Experience." Rev. W. J. Doherty, China Inland Mission.

Saturday Morning. Convention Hall.

6:30 Quiet Hour, led by Rev. A. R. Kepler.

Bible Study, by Dr. Mary McLean, of St. Louis, Missouri.

Northbank Chapel.

8:30 Model Bible Study Class (with blackboard outlines), conducted by Rev. D. Willard Lyon.

REPORT AND GREETING MEETING.

Convention Hall.

9:15 Opening Service, led by Pastor Bao, Presbyterian Mission, Yü-yiao.

9:30 Rev. J. E. Shoemaker, presiding.

Address, "Christian Endeavor and the Church in Japan." Rev. T. Harada, President of Japan Christian Endeavor Union.

Greetings and Messages:

From America, Miss C. K. Cameron, Sec. Missouri State C. E. Union.

From Germany, Pastor Paul Kranz.

From General Secretary of Christian Endeavor for India.

Written messages from as many Chinese societies as can be heard from, representing the various provinces, and indicating progress in each.

Personal message from Rev. Francis E. Clark, D.D.

"THE ENDEAVORER'S WORK."

Saturday Afternoon.

Section Meeting—For Women and Children. Fu-zin City Church.

2:00 Devotional Meeting, led by Miss E. Abercrombie.

2:30 Address, "Junior Work." Miss E. S. Hartwell.

3:00 Address, "Anti-Foot Binding." Mrs. C. A. Nelson and Mrs. Si Sze-teh.

3:30 "A Christian Endeavorer's Work in the Home." Mrs. Yao Sze-mei and Mrs. Geo. W. Hinman.

Section Meeting—Leaders' Conference, Northbank Chapel.

2:00 Rev. Geo. W. Hinman, Gen. Sec. U. S. C. E. for China, presiding.

Opening Prayer Service, led by a Pastor, Christian Mission, Shanghai.

Topics: "How can we have better Prayer meetings." Discussed by Rev. J. E. Shoemaker, Miss C. K. Cameron, and others.

"How can we have Effective Committees." Discussed by Revs. Geo. H. Hubbard, T. Harada, A. R. Kepler and others.

"How can we Develop helpful Relations between Societies."

Discussed by Rev. E. H. Smith, Miss E. S. Hartwell, Miss M. V. Shaw and others.

Questions and General Discussion.

Section Meeting—For men. In Convention Hall.

2:00 Pastor Zee, Presbyterian Mission, presiding.

Opening Service, led by Pastor Nü, Baptist Mission.

Address, "How Christians can help in Aggressive Missionary Work."

Pastor Ren, China Inland Mission, Hangchow.

Address, "Giving, the Privilege and Duty of all Christians." Mr. Wang Hang-tung, Presbyterian Mission, Shanghai.

Address, "How to gain Victory over our Appetites and Passions."

Pastor Liu, China Inland Mission, Ninghai.

Address, "How we can show our Christianity in our Business." Mr. Kao Voong-z, Presbyterian Mission, Shanghai.

4:30 Reception to Chinese and Foreign Delegates.

Saturday Evening. Convention Hall.

- 7:15 Opening Service, led by a Pastor of London Mission, Shanghai.
 7:30 Rev. H. K. Wright, presiding.
 Address, "The Duty of Native Christians to their Emperor and Country." Rev. A. H. Smith, D.D., American Board Mission.
 Lantern Lecture, "Christian Endeavor in all Lands." Rev. H. L. W. Bevan M.A., London Mission.

Sunday Morning. Convention Hall.

- 7:00 Quiet Hour, led by Rev. Kenneth MacLeod, China Inland Mission.

Northbank Chapel.

- 9:00 Model Bible Study Class, conducted by Rev. D. Willard Lyon.
 10:30 Christian Endeavor Sermons in the Churches of Ningpo.

*"THE ENDEAVORER'S OPPORTUNITY."**Sunday Afternoon. Convention Hall.*

- 1:45 Opening Service, led by Pastor Wang, of Baptist Mission, Shanghai.
 2:00 Rev. G. W. Sheppard, presiding.
 Address, "What is Christian Endeavor?" Rev. C. E. Darwent, M. A., Union Church, Shanghai.
 Address, "The Pledge and the Endeavorer." Rev. J. Darroch, Shansi University Translation Department.
 Address, "Christian Endeavor and the Church in China." Rev. Gilbert Reid, D.D., President of the International Institute.

Sunday Evening. Convention Hall.

- 7:15 Opening Service, led by Pastor Zia, of Presbyterian Mission, Ningpo.
 7:30 Rev. T. Goodchild, presiding.
 Paper, "Every Christian a Missionary," Rev. W. A. P. Martin, D.D., read by Rev. R. F. Fitch.
 Address, "The Outlook for the Church in China and the World." Rev. J. W. Bashford, D.D., Bishop of the Methodist Episcopal Church in China.
 Address, "Fellowship in Christian Service." Rev. Geo. Hudson, Southern Presbyterian Mission.

Monday Morning. Convention Hall.

- 6:30 Quiet Hour, led by Rev. G. W. Sheppard.

Northbank Chapel.

- 8:30 Model Bible Study Class, conducted by Rev. D. Willard Lyon.

RETROSPECT AND PROSPECT—ANNUAL MEETING U. S. C. E. FOR CHINA. Convention Hall.

- 9:15 Opening service, led by Pastor Zee of Methodist Mission, Ningpo.
 9:30 Rev. G. F. Fitch, vice-president U. S. C. E. for China, presiding.
 President's Address, Rev. G. H. Hubbard, President U. S. C. E. for China.
 General Secretary's Report, Rev. Geo. W. Hinman, Gen. Secretary U. S. C. E. for China.
 Report of the Executive Committee, with recommendations, Rev. Geo. F. Fitch.
 Reports of convention committees, and action on resolutions proposed.
 Election of officers for the U. S. C. E. for China.

Monday Afternoon. Convention Hall.

1:45 Farewell and Consecration Service, conducted by Rev. G. F. Fitch.
Every Endeavorer invited to bring a word of testimony and praise.

3:00 Christian Endeavor procession, with banners, to Steamer Landing, followed by Open Air Song Service.

Diary of Events in the Far East.

January, 1905.

Our January issue, before going to press, was able to record the surrender of Port Arthur on the evening of January 1st. We learn since then that the terms of capitulation comprised eleven articles: All the members of the garrison were to be made prisoners of war. All military and governmental establishments, ships, and munitions of war were to be handed over *in statu quo*. It-ze-shan, the small and large forts on An-tze-shan, and the south-eastern heights, were to be dismantled, and handed over as security. The officers were to be liberated on parole, retaining their arms and private articles.

7th.—The transfer of prisoners at Port Arthur was finished at 4.30 p.m. The officers and officials received today numbered 369, and rank and file 6,814, making a grand total of 878 officers and officials, and 23,491 men, in which total are included over 6,300 naval officers and men.

The prisoners on parole include 441 officers and 229 orderlies. Generals Fock, Smyrnoff and Gorbodovsky and Rear-Admiral Wilman have elected to remain prisoners.

12th.—Russian raid under General Mischenko on the Liao river defeated by the Japanese.

25th to 29th.—Severe engagements in the neighborhood of Hei-kou-tai. The Russian casualties are estimated at 10,000 (General Dessino's figure). The Japanese are reported to have had 7,000 casualties. The severity of the weather increased the horrors of this battle. The *Japan Mail* referring to the Japanese march says:—

On ground already frozen stone hard, snow was falling heavily and steadily, and every few paces taken by a soldier resulted in such an accumulation of snow on the soles of his feet that he had to halt and cut away the encumbrance. The dragging of the guns and ammunition waggons under such circumstances was a stupendous labour. Each moment the carriages

and waggons rose higher from the ground as the wheels ascended on added tires of snow, and each moment the labour of clearing away this impediment had to be undertaken with bayonets and swords. Finally when the troops, after exhausting labour, reached within rifle range of the enemy, they found themselves on absolutely coverless open ground confronting entrenched forces of the Russians who had an abundance of quick-firers and machine guns. Night fell on an undecided fight and the Japanese had to bivouac as they stood, without tents, without a spark of fire, in five inches of snow which was continuously falling. Sleep, of course, means death under such conditions. The night had to be passed beating hands together and stamping feet, the men carefully watching each other, lest any should fall asleep.

February and March, 1905.

All during February skirmishes were reported from the Sha-ho. Towards the end of the month there were indications of decisive development, and on the 9th March it was officially announced that the Russian retreat had commenced.

Reuter's correspondent with General Oku, telegraphing on the 5th of March, stated that the Japanese left wing attacks since the 28th of February had been pushed home in the face of tremendous difficulties. There were heavy snowstorms, and star shells and searchlights lit up every movement. The Japanese carried the trenches, which were defended with wire entanglements and bristling with machine guns, at the point of the bayonet, and despite the stubborn resistance of the Russians. The latter are now retreating in disorder, the men discarding their arms and clothing.

The Japanese captured a number of six-inch guns and machine guns.

The attacks were covered by a bombardment of the most furious

kind, all the Port Arthur siege guns being employed with terrible effect, pulverising the villages and earth-works and demoralising the Russians.

13th March.—Marshal Oyama reports with regard to the engagement in the vicinity of Moukden that the total number of prisoners is thirty thousand, and is increasing every moment. The Russian casualties are estimated at ninety thousand. They

left twenty-six thousand five hundred dead on the field.

14th.—Moukden entered by the Japanese.

16th.—Tieh-ling taken by the Japanese; Russian casualties estimated at nineteen thousand.

18th.—A report from Tokio puts the Japanese casualties in the recent fighting at fifty-two thousand.

19th.—Kai-yuan occupied by the Japanese.

Missionary Journal.

BIRTHS.

At Chefoo, February 19th, the wife of Mr. MASON WELLS, A. P. M., of a daughter.

At Liao-yang, February 20th, the wife of Rev. WM. MACNAUGHTON, M.A., U. F. C. S. M., of a daughter.

At Pyeng-yang, Korea, February 28th, the wife of Rev. SAMUEL MOFFETT, D.D., A. P. M., of a son (James McKee).

At Soochow, March 13th, the wife of Rev. EDWARD PILLEY, M. E. S. M., of a daughter.

At Wuchang, March 14th, the wife of Rev. R. H. GLOVER, M.D., of a son (Bernard Prentice).

At Tsou-ping, Shantung, March 15th, the wife of Rev. A. E. GREENING, E. B. M., of a daughter.

At Shanghai, March 18th, the wife of Mr. ARTHUR RUGH, Y. M. C. A., of a daughter.

At Kulangsu, Amoy, March 20th, the wife of Rev. G. R. TURNER, M.B., CH.B., L. M. S., of a daughter.

At Hangchow, March 25th, the wife of Rev. F. W. BIBLE, A. P. M., of a son (Frank William).

DEATHS.

At Newport, Monmouth, November 26th, 1904, Mrs. S. T. THORNE, B. C. M. M., Yunnan.

In the United States, March 12th, Mrs. R. HART, the wife of Dr. Edgerton H. Hart, M. E. M., Wuhu.

At Ningpo, March 22nd, THOMAS CLAUDE ROBERTSON, only son of Rev. and Mrs. T. Goodchild, C. M. S., aged 5½ months.

ARRIVALS.

At SHANGHAI:—

March 5th, Mrs. A. WRIGHT and three children (ret.), Misses H. M. DUNCAN, J. R. ANDERSON, E. R. WHITE, R. HJORT and B. H. LAJUS,

for C. I. M.; Rev. and Mrs. W. F. BEAMAN, A. B. M. U., Szechuan (ret.).

March 14th, Rev. and Mrs. E. M. HUCKABY, Miss DORA CAIN, S. B. C., Miss JANET McKILICAN, A. P. M., Peking (ret.); Rev. J. R. HYKES, D.D., wife and two sons, Am. Bible Soc.; Mr. A. ROSENBERG, Meth. Pub. House Shanghai.

March 15th, Rev. H. MCKENZIE, C. P. M., Honan (ret.).

DEPARTURES.

FROM SHANGHAI:—

March —, Miss EMILY BLACK, C. I. M., for England.

March 11th, Dr. ANNA HENRY, C. M. M.; Misses WALMSLEY and MELLODEY, C. M. S., Szechuan; Mrs. A. G. JONES and son, E. B. M.; Rev. J. M. BLAIN and family, Miss E. B. FRENCH, Miss M. S. MATTHEWS, S. P. M., for U. S. A.

March 8th, Rev. A. J. MACFARLANE and Mrs. T. GILLISON, L. M. S., for England.

March 15th, Rev. F. H. CHALFANT, wife and son, A. P. M.; Mrs. C. A. SALQUIST, A. B. M. U., for U. S. A.

March 25th, Rev. E. THOMPSON, wife and four children, C. M. S.; Mr. LEONARD WIGHAM and family, F.M.; Miss E. CROOKS, M.B., C.M., and Miss MCINTYRE, I. P. M., for England.

March 21st, Miss C. BONNELL, "Florence Crittenton Home," Shanghai; Miss SPURLING, Missionary Home, and two infant children of Rev. E. W. BURT, E. B. M.

MARRIAGES.

At Shanghai, February 28th, BENJAMIN CHARLES BROOMHALL, F.R.G.S., E. B. M., and Miss MARION ALDWICKLE, C. I. M.

At Ningpo, March 1st, Rev. J. R. GODDARD, D.D., and Miss HELEN L. CORBIN, both A. B. M. U.

